HISTORY OF THE FREE PRESBYTERIAN CHURCH OF SCOTLAND

1893 - 1970

Those who in 1893 formed the Free Presbyterian Church of Scotland, saw clearly that the Declaratory Act passed by the Free Church in the previous year would drastically alter the character of that Church. They were against any such change, for they believed that constitutionally the Free Church had conformed to the scriptural pattern of a Christian Church. So, when the attempt made in 1893 to repeal the Act failed, those ministers, office-bearers and people separated themselves in order to continue the authentic Free Church position and testimony. Their foresight was proved by subsequent events. It is debateable, however, whether they visualised such tremendous changes in the religious scene as these eighty years have brought to pass. Yet the Church they were instrumental in preserving, continues by divine grace to serve God in Scotland and also in other parts of the world.

This history is the record of the stand and contendings for scripture truth of a Church which claims to be directly descended from the Scottish Church of the Reformation. Amidst the religious and moral declension of our time, the Free Presbyterian Church may seem an anachronism, something out of harmony. But that is how it should appear if it is what it professes to be, set for the defence of the Gospel, and loyal to its Lord

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History of the Free Presbyterian Church of Scotland

(1893-1970)

Compiled by a Committee
Appointed by the Synod of the
Free Presbyterian Church

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PREFACE

As with the first volume of the history (published in 1933), the preparation of the second part was entrusted to a committee. As time went on, the committee's membership varied, but mention is due to be made here of the contributions of some of its members. Rev. D.A. Macfarlane, M.A., compiled a valuable source-book, while the late Rev. James A. Tallach covered the story of the Rhodesian Mission down to 1955. Rev. R.R. Sinclair contributed material on several cases of discipline, and Rev. A.F. Mackay, M.A., prepared the initial script of the history down to 1968. In May, 1972 the writer was appointed editor, with a committee consisting of Rev. M. MacSween, M.A., Rev. D.J. MacDonald, M.A., and Mr J.P.H. Mackay, Q.C. During the following year Part Two of the history was completed and this fact reported to the Synod in September, 1973. It was then approved for publication subject to editorial work being done on Part One. This, together with the preparation of an illustrative section, occupied another three months.

The need for this History few will dispute. Its first part appeared forty years after the formation of the Free Presbyterian Church, and another forty have passed since. In 1933 there were many in the Church who remembered its beginnings and could communicate to others something of the holy zeal which animated the 1893 witness for a fully inspired Bible and unmodified Confession of Faith. Today it is the grandchildren and great-grandchildren of the first Free Presbyterians who make up the greater part of the Church and, understandably, they are less well acquainted with the origins and history of their denomination. Yet it is important that they should be well informed on these matters so that they may be Free Presbyterians by conviction as well as by name, and be able also in this age of ecumenism to justify their attachment to a body which is unashamedly separate from others. It is hoped, therefore, that this volume which relates the history of their Church almost to the present will help serve this purpose.

The History tells how the Free Presbyterian Church came into existence, and shows also how the scriptural principles it holds so dear have been applied again and again in the new situations

confronting it. The era that it covers has been marked by a rapid and alarming decline in religion and morality throughout Christendom. During this period many churches have maintained that there must be a progressive adaptation of Christianity to a constantly changing society and its needs. The History shows the directly opposite outlook of a Church which takes God's Word for its guide. In this view, men and their needs as lost sinners are seen to be the same in this modern age as ever they were, all needing the one, only, spiritual remedy. This consists of a divinely revealed salvation by a just yet gracious God through his Son, Jesus Christ.

And where the truths of redemption are lodged in men's hearts by the power of the Holy Spirit in effectual calling, obedience to Christ follows. So here again the History tells of a denomination often opposing and protesting against trends towards worldliness and ungodliness in the churches, and disregard of God's law within the state. The record, therefore, is one of constant struggle against the kingdom of Satan to which the Lord has allowed so much power in the period covered by the History. The struggle might seem, in fact, to be a rear-guard action fought to cover a continual retreat, with no prospect of ever gaining the victory. That view might be justified if one knew of no other realm than the seen and temporal. But, if the power possessed by the unseen Christ, the Captain of salvation, be also kept in view, (and this is one of the most necessary exercises of saving faith in our day), it will be realised that the cause of Christ *must* prosper. "For he must reign until he hath put all enemies under his feet." (I Cor. 15, v. 25.) It may be that when the time comes for a further instalment of the Free Presbyterian Church's history to be written, the dark and ominous times through which Christ's Church has passed in this century will be seen in retrospect as the removing of those things that are shaken, as of things that are made, "that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. 12, v. 27-29.)

The same three appendices which were attached to the earlier volume have been included in this, as has also the supplement consisting of the late Rev. Jas. S. Sinclair's excellent articles on the Declaratory Act. The sixteen pages of photographs is a new feature. It contains the portraits of most of the Church's ministers in order of ordination from 1893 to 1942. The comparable number of photo-

graphs of elders and other laymen can only be taken as representative of the great number of worthy, and even eminent, men whose lives and labours were much used by the Lord to maintain his cause in all the congregations. The other illustrations will, we hope, also prove interesting, and I here express my gratitude to all who so helpfully answered my requests for photographs. Sincere thanks is also due to Mr Angus MacKenzie, C.A., for kindly undertaking to produce the final typescript. Here too I would express my own indebtedness to the members of the small committee whose close co-operation and skilled assistance so greatly helped to produce this book.

A. McPHERSON, *Editor.*

Free Presbyterian Manse,
Errogie,
Inverness.

PREFACE TO PART I

In 1926 the Synod of the Free Presbyterian Church appointed a Committee, consisting of Revs. N. Cameron, N. Macintyre, E. Macqueen and D. Beaton, with Mr Cameron as Convener, to compile a history of the Free Presbyterian Church. At the time of his death Mr Cameron had completed five chapters of the History (Chaps. 1-3, 5 and 6). These Chapters had been submitted to and approved by the Committee. In 1932 the Rev. D. Beaton was appointed Convener in Mr Cameron's place.

It will be seen that much space has been devoted to questions which called forth considerable controversy prior to and during the forty years of the Church's existence. This is what might naturally be expected in connection with a Church which has been continually witnessing against error. That the presentation of the facts involved in these controversies and the account of the discussions connected with them will meet with the approval of all the parties concerned need not be looked for and is not expected. But the Committee hope that a sufficiently full and fair account of the Free Presbyterian Church since 1893 has been given as will make the 'History' useful to all interested in the Church. It may be objected that certain matters have been omitted, but these omissions were intentional, and were omitted either because of their unimportance or because the Committee deemed it wise to do so.

The Committee tender their thanks to the Rev. D.A. Macfarlane, M.A. Dingwall, for his assistance rendered in proof-reading. Acknowledgment is due also to Mr A. Stewart Hunter for help received from a manuscript containing the leading facts in the history of the Church's Foreign and Canadian Missions' activities.

D. BEATON, Convener.

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CHAPTER 1

The church's origin from God — Its form and character likewise from God — Steps by which the New Testament Church became corrupted — Scottish Church reformed according to God's Word.

THE CHURCH'S ORIGIN FROM GOD

Church history should take into serious consideration that the origin of the Church in the world has been from God directly, and that He commanded Moses to do all things according to the pattern shown him in the mount; which Moses did. The pattern of the Tabernacle with all its furniture, those who were to serve in it, and the order of its service were all to the minutest details prescribed by God. After all this was finished the people bound themselves to adhere to all that God had ordered and set up among them, and the Lord on His part promised that while they would adhere to Him as their God, and to the order of worship which He instituted, they would prosper both in spiritual and temporal concerns. This promise was faithfully kept on God's part.

But the leaders of the people, both in temporal and spiritual matters, departed from God's prescribed worship by uniting it with the idolatrous mode of worship observed by the heathen around them. This they did repeatedly and persistently. Every time they had, by their own policy, departed from the worship God set up among them they were plunged into wars, famines, and pestilences, and were brought into untold miseries by one nation after another of the surrounding heathen. God heard their groans and beheld their miseries and raised up men, one after another, by whom they were delivered from their enemies and had the true worship of God restored among them again. But they could not be kept from idolatry until God at last disinherited them, and sent them to Babylon for seventy years. This cured them of idolatry, but it did not cure them of mixing their own policy, wisdom, and inventions with the Word and worship of God. At last He gave them up to their own inventions and thrust them out of their own land.

Let any one read carefully the book of Judges, the two books of Kings and Chronicles, and the Psalms and Prophets for corroboration of the above statements, and he will be fully persuaded that all the miseries through which the children of Israel passed were the result of their own folly and unfaithfulness as regards the covenant God made with their fathers at Mount Sinai. For they were commanded to add nothing to God's Word or worship, and to take nothing from them. But they would not obey God's voice in the awful delivery of the Moral Law, nor the words of Moses and all their prophets notwithstanding it was proved to them over and over again that their forsaking God's Word and worship was the root cause of all their misery. Yea, they were told before they came up from the wilderness to the land of Canaan all that would come upon them should they depart from God and the order of doctrine and worship He set up among them. Their history shows that all the evils threatened, should they disobey God and forsake His instituted worship, came upon them even to this day. These things were surely written for our admonition upon whom the end of the world has come.

ITS FORM AND CHARACTER LIKEWISE FROM GOD

The Church of God as we have it delineated in the New Testament leaves nothing to man's inventions. Those who are to hold offices in it are set forth as elders (ruling and preaching) and deacons. The character of such office-bearers is explicitly given, and also their respective duties. The order of worship is set forth as reading God's Word, preaching, praying and singing with the lips the praises of God. The doctrines to be taught are given with great clearness and fulness. The mode of government is also set forth defining the duties of elders in their own place and deacons in theirs. The discipline by which order should be kept among office-bearers and people is given in as many instances as are required for the guidance of the Church. As men were warned under the Old Testament dispensation to adhere strictly to the order of the worship and doctrine which God set up among them without adding to it or taking anything from it, so it is under the New Testament. A warning is given in the following words: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy,

God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Did we adhere to God's Word and worship under the New Testament dispensation more faithfully and steadfastly than the Israelites did under the Old Testament? Let our history bear witness.

STEPS BY WHICH THE NEW TESTAMENT CHURCH BECAME CORRUPTED

The history of the Church reveals that, even during the life-time of the Apostles, heresies began to appear. The letters to the seven Churches of Asia recorded in the book of Revelation show how far some of those Churches had departed from the faith and purity of worship and especially in their practice. Six of them were seriously warned by our Lord of their dangers, and tenderly admonished to repent of their departures from the doctrines and order of worship and discipline set up among them by the apostles and their assistants. Whatever temporary effects these epistles from the Lord of glory had upon those Churches and others, it is evident that the drifting away from the Scriptural simplicity of the New Testament Church set up by our Lord and His Apostles continued step by step until nothing remained but the name. Let some of these steps be considered.

(1) It is quite evident that Christ and the Apostles meant that there was to be equality among the ministers of the Church as to their position as ministers. Two terms meaning the same thing are made use of in the New Testament to designate elders or ministers. One of these terms — episkopos — (which means an overseer) was made use of to set up a new, unscriptural order of men denominated bishops. These men ambitiously claimed superiority over their brethren in the office of the ministry. Notwithstanding their claim was at first opposed and even repudiated, yet by persisting to make it, and by compromises on the part of their opponents, this unscriptural order of men was foisted on the Christian Church. What fruit this alien and pernicious growth bore in the Church and in the world the history of the papacy shows. The setting up in the Church of this order contrary to the inspired Word of God was entirely from human, carnal wisdom and policy.

(2) Arianism caused great contentions in the Church. Arius (315) taught that Christ was a created being, and that the Holy Ghost was not God, but that He was created by the power of the Son. Arians owned that the Son was the Word, but denied that He was eternal.

They held that Christ had nothing of man in Him but the flesh, to which the Word was joined, which was the same as the soul is to us. This was a most flagrant and daring departure from the clear and explicit teaching of the Scriptures concerning the person of Christ; and also of the Holy Ghost. It shows that the spirit, which led astray from God and His truth in the Old Testament Church the Israelites, was still at the same work. If Christ is not God equal with the Father and the Holy Ghost, but is a creature, then to worship Him would be idolatry. This was evidently setting up idolatry of a different appearance from that of the heathen, but still idolatry.

(3) Pelagianism. Pelagius maintained (i) That Adam was by nature mortal; and, therefore, would have died whether he sinned or not; (ii) That the consequences of Adam's sin were confined to his own person; (iii) That new-born infants are in the same condition in which Adam was before he fell; (iv) That the law qualifies men for the kingdom of heaven, and was founded upon equal promises with the gospel; (v) That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection; (vi) That the grace of God is given according to merits; (vii) That this grace is not granted for the performance of every moral act — the liberty of the will and information in points of duty being sufficient. These heretical tenets of Pelagius and his adherents were strenuously opposed by Augustine and were condemned by the Church; but the leaven of them continued in the Church working secretly but persistently.

(4) The removal of the Emperor Constantine from Rome to Constantinople gave the bishop of Rome a position of which he took all the advantage possible. After a long struggle for the ascendancy for which the heart of man yearns, the bishop of Rome was acknowledged Pope. So Anti-Christ was set up, and the Church became largely an idolatrous organisation by these three steps: (i) The appointment of bishops contrary to the order of servants which God appointed in his Church, (ii) By fatal errors in doctrine, two of which have been stated, (iii) By the Bishop of Rome gaining the ascendency. This was the Babylon into which the Church was banished for her infidelity and idolatry, and in which she lay under persecution and in bondage till the Reformation. This period of the history, not only of the Church, but of the world also, is called the Dark Ages, and dark ages they were indeed and in truth. The nations of Europe were sunk in immorality, ignorance, idolatry, and superstition till God raised up and thrust forth labourers to work in

this great harvest.

SCOTTISH CHURCH REFORMED ACCORDING TO GOD'S WORD

The Reformers went to God's Word as their guide as to how the Church should be ruled, and the Reformers of Scotland at least, set up the two offices of elders and deacons as they found them prescribed in the New Testament. They would not tolerate bishops. Sooner than allow the Church in Scotland to drift back into the error into which the Church fell at the beginning of her backsliding from God's Word, they suffered a bloody persecution for twenty-eight years.

The doctrines to be taught were diligently gathered from God's Word, also the order in which God should be worshipped, and the discipline that should be carried out. All these were placed on permanent record in the Westminster Confession of Faith; the Form of Church Government; the Form of Worship, and the Larger and Shorter Catechisms. It did not satisfy the leaders of the Church at the Second Reformation to have these symbols of the faith acknowledged and accepted by the Church in her General Assembly; for they were not at rest till the Parliament of Scotland enacted that these symbols of the Faith were to be accepted by the whole nation as represented in Parliament.

The Free Church of Scotland at her separation in 1843 claimed that she adhered to the Creed and Constitution of the Established Church of Scotland in their entirety, and that she had to separate, on account of the intrusion of the Civil Courts into the spiritual jurisdiction of the Church's Courts, in order to maintain the lawful rights of the Established Church of Scotland. In one word, that she was the Church of Scotland *Free*.

CHAPTER 2

Claim, Declaration and Protest of 1842 — Free Church position in 1843 — Resolution for union at 1863 General Assembly — Rise of two parties — Dr Smeaton quoted — Rev. Walter C. Smith case — Introduction of hymns.

CLAIM, DECLARATION AND PROTEST OF 1842

When the Disruption took place in the year 1843, the party who contended for the spiritual independence of the Church of Scotland — or the non-interference by the civil courts in matters which belonged to the spiritual jurisdiction of the courts of the Church — took great precaution to make their position so clear and unambiguous that no one could be at a loss as to what that position meant. The Claim, Declaration and Protest of 1842 regarding the encroachment of the Court of Session leaves no doubt that the Disruption Fathers contended for the rights of the Church of Scotland as established by law. The two main claims put forth in these documents were (1) that "there is no other head of the Church but the Lord Jesus Christ", and (2) that "The Lord Jesus, as King and Head of His Church, hath appointed therein a government in the hand of church officers distinct from the civil magistrate, which government is ministerial, not lordly, and to be exercised in consonance with the laws of Christ, and with the liberties of His people." They at the same time declared that "this jurisdiction and government, since it regards only spiritual conditions, rights, and privileges, doth not interfere with the jurisdiction of the secular tribunals". This means that in the law of Scotland, the spiritual courts of the Church and secular courts were co-ordinate, not subordinate the one to the other, in their own spheres of action. All the members of the Church, high or low, were answerable to the courts of the Church in the spiritual sphere; the same thing was true as regards the whole nation in the secular courts as to their sphere. This was the true position of the relation existing betwixt the secular and spiritual jurisdictions in Scotland; especially since the Subordinate Standards of the Church received the sanction of the General Assembly in 1647, and of the

Scottish Parliament in 1649, and this position was re-asserted by the Scottish Parliament at the Revolution Settlement in 1690.

FREE CHURCH POSITION IN 1843

The Free Church held this position unimpaired when she had in 1843, for truth and conscience' sake, to give up all the churches, manses, glebes, and salaries, and all the remuneration which accrued to her from State connection in order to maintain Christ's right to rule in His own Church by His Word in the hands of her own office-bearers. These men did not change their mind in the least as regards the creed and constitution of the Established Church of Scotland set forth in her Confession of Faith, Form of Church Government, and Form of Worship. To these they adhered firmly. They recorded explicitly that they were compelled to relinquish State connection on account of the intrusion of the Civil Courts into the spiritual province of the Church, by forcing ministers on congregations contrary to the wishes of the people and in defiance of the Church's Courts, and not because they ceased to hold the doctrine of the Establishment of Religion by the State to be a Scriptural doctrine and highly valued by them. This was the position of the Free Church at the Disruption. We shall notice as we proceed in giving a brief outline of her history how she acted as regards her avowed creed and constitution.

Let it be considered here that all office-bearers in the Free Church had, when ordained to their respective offices, as ministers and elders, to bind themselves to ordination vows and solemn declarations which have been held always as being equivalent to an oath. The following is an abridgement of the questions which must be answered in the affirmative, and of the Formula which is the individual's declaration with his signature attached to it:— "That you believe the whole doctrine contained in the Confession of Faith . . . to be founded on the Word of God . . . and that you do acknowledge the same as the confession of your faith; and that you will firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same . . . and that according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution may arise, and that you shall follow no divisive courses from the doctrine, worship, discipline and government of this

Church . . . and not endeavour directly or indirectly, the prejudice or subversion of the same . . . renouncing all doctrines, tenets and opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, government and jurisdiction of the same."

If any man felt that he was not in full sympathy with the creed and constitution of the Free Church, he should not have bound himself in such a serious manner to do that which he was obliging himself to do; for it is written; "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better it is that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccles. 5, v. 4, 5). If the above solemn vows and promises were not strong enough to bind the consciences of men and to keep them steadfast in their adherence to the creed and principles of the Church of the Reformation in Scotland as held by the Free Church, they must have been as outrageous as the man in the country of the Gadarenes was, who could be not bound by the strongest chains and fetters his countrymen had at their disposal. We cannot imagine how these vows could have been made stronger and more obligatory than they were and are still.

However much a man should consider charitably his fellow-men, it is impossible to justify a man who openly and defiantly violates most serious and sacred vows entered into of his own free will. Such conduct would not be tolerated in any honestly conducted worldly business. If these men changed their mind after they had so bound themselves, why, when they ceased to believe the doctrines and principles which they had bound themselves to assert, maintain, and defend, did they not leave the Free Church? If they had acted so, they would deserve some respect. But no man of integrity could excuse them from the charge of being traitors while they publicly violated their vows made voluntarily to God and their solemn promises to men. and were supported by a Church the creed and constitution of which they were endeavouring to destroy.

RESOLUTION FOR UNION AT 1863 GENERAL ASSEMBLY

At the General Assembly of the Free Church in 1863, a resolution was passed by which a large committee was appointed to consider whether obstacles which stood in the way of union between the United Presbyterian Church, etc., and the Free Church could be

removed. It was then considered most desirable by all concerned in the Free Church that union should take place consistently with their Subordinate Standards; but not otherwise. It was well-known that the United Presbyterian Church held strongly that Establishment and Endowment of Religion by the State were wrong and that the Church should be maintained by the voluntary contributions of her people. They held this principle so strongly that they maintained that the government of the nation should hold every religion on an equality; that is, that the Papacy and Mohammedanism should have the same standing as the Protestant religion so far as the government was concerned.

Another serious obstacle that stood in the way of union was that the United Presbyterian Church held what was known as the Double Reference theory of the Atonement. The supporters of this view assert that Jesus Christ died not only for the elect but in a certain sense for all men.*

The direction given by the Assembly of the Free Church to their Committee was: "that absolute regard should be observed as to the principles of the Free Church of Scotland" in conferences with the Committee of the United Presbyterian Church. It was believed, to begin with, that all the ministers and elders on the Free Church Committee were absolutely trustworthy, and had no other intention but that of adhering faithfully to the instructions given them. They knew well the differences that existed between the two Churches, but they hoped that they would be successful in convincing the Committee of the United Presbyterian Church of the scripturalness of the doctrines and principles held by the Free Church. They earnestly desired union upon scriptural grounds; but not at the expense of abandoning any doctrine contained in God's Word, and bound now upon the Church of Christ. Reports were given in at each General Assembly concerning the progress made by the Committees, and the request made that the Committee should be re-appointed. At the Assembly of 1867 five members of the Free Church Committee resigned. They acted thus because they could not agree with the spirit of surrender and compromise which became manifest on the part of some of their brethren on the Committee.

* See Robertson's History of the Atonement Controversy in the Secession Church for an account of the controversy on this subject.

RISE OF TWO PARTIES

The two opposing parties — the Unionist and the Anti-Unionists as they were known after this — were not opposed to each other as to the desirableness of union between the two Churches should it be reached without sacrificing any part of the Creed and Constitution of the Free Church; but they were irreconcilably opposed when it became known that those who were for union at any cost would abandon doctrines and principles by which the Free Church stood firmly, and which they considered scriptural, and for the holding of which their forefathers and even they had suffered much in many ways. The party who adhered tenaciously to the original position of the Free Church were led by Dr Begg, Edinburgh, and Dr Nixon, Montrose; and the party who were for compromising that position were led by Dr Candlish and Dr Rainy. Strife entered into the very heart of the Free Church. Instead of the union that was contemplated in 1863, and so much desired by all within the pale of the Free Church on scriptural and conservative grounds, an internal disunion and strife originated which at last broke up the Church into fragments.

The divergent position held now by the two parties began to unfold itself. Dr Begg moved in the Assembly of 1867 that the proposal for union with the United Presbyterian Church and the report of the Committee on Union should be sent down to Presbyteries for their serious consideration in accordance with the law of the Church. Dr Rainy in opposing this said, "that the Assembly adopted our existing standards without sending them to the Presbyteries." This statement was opposed by the Constitutional (Dr Begg's) party and shown to be incorrect. Again, Dr Rainy wrote in a pamphlet on "The Present Position of the Union Question", "that confessions which embody the statements of Scripture doctrine in which men are prepared explicitly to agree, never were intended to be used as a fountain of inferences with the same freedom as Scripture itself. And this the more that the Author of Scripture foresaw all that its statement could carry by way of inference, while the authors of confessions never laid claim to the same power." This old appeal from the confessions of the Churches to the Bible itself was applauded by the Rainy party on the ground that confessions of faith were only human documents. To this it may be answered that confessions of faith (for instance, the Westminster Confession of Faith) are human documents; but the doctrines and principles set

forth therein are those of the Scriptures. Let men state these principles and doctrines in better language than they are stated in the Confession, and let them be accepted if their statements will set forth these doctrines and principles better; but till they do that their contention is only a subterfuge in order to discredit the Confession of Faith. Dr Candlish declared: "I will not allow any man under the sun to bind me by what may seem inferentially implied in it" (i.e., the Confession of Faith). To this the opposing party answered "an inference from the Confession is an inference from two propositions affirmed in the Confession; and if the propositions be divine truths, does the good and necessary inference from these become a mere human truth, because the Confession in its form is human, though divine in its substance or contents. Will Dr Candlish venture to maintain this thesis: That whereas, on the one hand, a good and necessary inference from two propositions, which, because affirmed in Scripture, are divine truths both in form and substance, is itself a divine truth; on the other hand, an equally good and necessary inference from two propositions, which, because affirmed in the Confession of Faith, are divine in substance but not in form, is not a divine truth?" This shows how learned and able men when they allow themselves to be guided by sentiments instead of reason and conscience based upon God's Word, land themselves in confusion and absurdities. Truth, conscience, and consistency were clearly on the side of Dr Begg and his followers, but a large majority in the Assembly, and the sympathy of all who desired union at any price, was with Dr Rainy. A large minority deplored exceedingly the baneful effects of the union controversy on the peace and spiritual prosperity of the Free Church. They realised that the Church had been under a delusion regarding the faithfulness of a large number of her office-bearers to the Confession of Faith and the Bible.

But seeing we are not giving a detailed history of this controversy with its deplorable results upon the future of the Free Church, and that our aim is to review this period, we will conclude by stating that so near did the Free Church come to split, that legal advice was taken by Dr Begg and his party; and in accordance with that advice a hall was taken in Edinburgh before the meeting of the Assembly in May, 1873, with the intention, if Dr Rainy's party should pass the resolution to proceed to unite with the United Presbyterian Church, of separating from them and of holding a General Assembly of the Free Church in accordance with her original creed and constitution.

This was averted by Dr Rainy's party calling a halt at the last moment.

DR SMEATON QUOTED

Several pamphlets were published at the time; some for and others against union. To show the urgency with which those who were bent on union at any cost pressed their case, we quote the following from a pamphlet by the late Rev. Professor George Smeaton, D.D., New College, Edinburgh: "The duty and advantages of union have been greatly exaggerated. No one, indeed, at the commencement of these negotiations put the matter on any transcendental grounds. No one for a time had any idea that outward ecclesiastical union was such an imperative obligation that we must have it at any cost and with any amount of concession. The necessity of such a thing can in no way be deduced, as we shall afterwards prove, from the doctrine of Jesus and His apostles. The Church has her *own peculiar unity* in her Lord before those humanly concocted schemes of external union begin. And all these schemes have their dangers as well as their advantages. They are right when they bring to light or give expression to the spiritual, invisible and everlasting unity which knits all the members in every place to their head, and to each other in Him. They are fraught with danger, and are more cognate to Popish than Protestant sentiments when advocated as an indispensable duty at any cost, or merely with a view to give a particular Church a more worthy or respectable position in the eyes of others. The expected advantages are to a large extent illusory, and they threaten the united body with all the dangers of a hierarchy, oftentimes a self-constituted order of men. The notion which I see expressed in certain quarters of the Church, that you cannot recede from these union efforts without sin, is one I do not share. That position, by whomsoever it is propounded, just means that some men have invented a new code of ethics on the subject of external ecclesiastical union — a theory unknown to the Protestant Church — and they have succeeded in fettering their own consciences; and they are proceeding, as far as in them lies, to do the same ill turn to their neighbours. I cannot allow any man to put the matter in this light. I cannot concede that external ecclesiastical union, even though it be a Protestant and Presbyterian union, is to be elevated into such a rank that it shall be made a religious duty irrespective of

all consideration of fitness and brotherly love. I cannot allow men to bind the conscience of the Church with such a dogma when visible unification is not synonymous with union to Christ, nor with union to the people of Christ. It is a matter desirable indeed when it is found to be practicable, convenient, or workable. But every Church from the days of the apostles has been acting on the principle that many things may warrantly prevent it" (National Christianity and Scriptural Union).

Our excuse for giving this long quotation is that Dr Smeaton was acknowledged by all concerned in this controversy to be a man of the utmost integrity and Christian, unbiased charity towards his fellow-men. He was not moved by party spirit in the least as to the matter of union by which the Free Church was now rent into two opposing camps. There were many in the Free Church who were not opposed to union who agreed with Dr Smeaton.

REV. WALTER C. SMITH CASE

The Free Church Presbytery of Glasgow in 1866 brought one of the ministers under its jurisdiction, Rev. Walter C. Smith, to its bar on account of heretical views expressed by him in sermons. In these he manifested how far he had departed from the Confession of Faith and the Holy Scriptures as regards the binding obligation of the Moral Law, and the Old Testament's place as a whole under the Christian dispensation. The Presbytery unanimously affirmed that the doctrines and opinions contained in the sermons of Mr Smith were heretical and were going to take steps to proceed against him according to the laws of the Church. Mr Smith complained and appealed. This case came before the Assembly in May 1867. Dr Rainy moved as follows: "The General Assembly sustain the complaint, reverse the sentence of the Presbytery of Glasgow complained against, and first find that the two sermons of Mr Smith brought before the Presbytery contain statements with respect to the Moral Law and Old Testament, which are at variance with the Confession of Faith and the teaching of Scripture. The General Assembly accordingly confirm the finding of the Presbytery of Glasgow, at their meeting of 12th September last, disapproving and censuring the said sermons. But in respect that the statements submitted by Mr Smith in explanation, specially that laid before the Presbytery on 19th November, 1866, warrant the General Assembly in holding that

Mr Smith's views are in substantial accordance with the teaching of the Confession of Faith, and that he disclaims the contrary doctrine which various passages in the sermons have been found by the Presbytery and the Assembly to convey — they find it unnecessary to take further judicial action in the case." Dr Begg moved: "That the General Assembly dismiss the dissent and complaint, and remit to the Presbytery of Glasgow to proceed in the case according to the laws of the Church." The result of the vote was 301 for Dr Rainy's motion, and 111 for Dr Begg's. Dr Begg dissented in his own name, and in the name of those who might adhere to him. The dissent reads, "We, the undersigned, protest against the decision of the Assembly in the case of the Rev. W.C. Smith for the following, amongst other, reasons: (1) Because the Assembly thereby sustained a dissent and complaint, the object and effect of which was to arrest the course of discipline in a case in which the Presbytery of Glasgow had unanimously affirmed that Mr Smith had taught what was contrary to the Word of God and the Confession of Faith; and further that, in the first instance at least, his explanations were unsatisfactory. (2) Because, although the judgment of the Assembly proceeds on the assumption that a disavowal of the dangerous doctrines referred to had ultimately been made, there is no clear and satisfactory evidence of this, and no evidence at all of retraction or regret on the part of Mr Smith, whilst on the contrary the offence has been openly repeated by the publication of the condemned sermons. (3) Because no security of any kind has been given or demanded that the minister in question will not continue to preach the same objectionable doctrines, although certain censures have been pronounced and certain advices tendered. (4) Because the deliverance of the Assembly, in so far as it does pronounce additional censure, is virtually a sentence pronounced without hearing the party condemned and without libel, and, therefore, is in every way irregular. (5) Because for the future no Presbytery in this Church can be expected to take up a case of heresy, however clear, with a prospect of such an issue of their labours in the supreme court; and thus heresy may be expected to receive great encouragement from the decision objected to. (6) Because in these days of abounding error such procedure is fitted to promote error by holding out the prospect of comparative impunity to those who maintain it, and to be greatly prejudicial to the position of this Church and to the cause of truth." This dissent and protest points out in plain

language the unconstitutional, irregular, and dangerous course upon which the Free Church had entered, and warns her of the consequences which were sure to follow.

INTRODUCTION OF HYMNS

At the General Assembly of 1866 overtures which were forwarded for serious consideration as to the desirableness of introducing hymns of human composition into the public worship of God caused a serious debate on the floor of the Assembly. At its conclusion, the following motions were submitted. Dr Begg moved: "That the Assembly, considering the great importance of acting in this matter with due deliberation, appoint a committee to report to next General Assembly in regard to the following points:— (1) Whether any principle is involved in the singing of inspired or uninspired compositions in the public worship of God. (2) Whether, apart from this question, any of the other practical suggestions embodied in the overtures upon the table, or any other suggestions that may be made to the Committee, are worthy of the consideration of this Church." Another motion was submitted by Rev. Mr Adam. It reads as follows:— "That the General Assembly, having taken into consideration the overtures relating to paraphrases and hymns, and having respect to the importance of the subject, and especially to the diversity of opinion which prevails regarding it, resolve to appoint a Committee maturely to consider the whole matter, enjoining said Committee to report to next General Assembly, whether in their opinion any such changes as those now craved should be made, and if so, in what way this may best be done, so as to preserve the peace and promote the edification of the Church." Dr Begg's motion was supported by 163 votes, and Mr Adam's by 237.

In the year 1869 when the report of this Committee came before the Assembly, Dr Adam moved: "That the General Assembly approve the report, with the suggestions therein contained, and remit to the Committee to carry on these suggestions, by revising carefully the existing collection of paraphrases and hymns, selecting a limited number of scriptural and standard paraphrases and hymns in addition to those that may be retained, and making a more thorough examination of the versions of the psalms formerly prepared and submitted by the Psalmody Committee. The Assembly instruct the Committee to lay the result of their labours in these

respects before the next General Assembly, with the view of its giving such approval to all or any of the materials of praise thus presented as to its wisdom may seem right and expedient." Dr Gibson moved:— "That this Church shall give no sanction, either by recommendation or otherwise, to the use of human hymns or uninspired materials of praise in the public worship of God." There voted for the first motion 213, and for the last 124. The following dissent was laid on the table: "We, the undersigned, dissent from the resolution now adopted, for the following amongst other reasons:— (1) Because it is inconsistent with the principles of this Church. (2) Because it is fitted to cause dissensions and divisions in the Church."

This effort to introduce hymns of human composition formed a part of the determined aim of those who desired union with the United Presbyterian Church at any price; for that Church had a large number of hymns used in her public worship. The end of this controversy in the Free Church was that hymns and organs were made an open question, i.e., that such as desired to introduce them might do so.

The considered opinion of John Knox is worthy of serious consideration on this point: "All worshipping, honouring, or other service invented by the brain of man in the religion of God, without His own express commandment, is idolatry." The opinion of John Calvin is also certainly deserving of serious consideration:— "In popery . . . they employed organs and many other such ludicrous things, by which the Word and worship of God are exceedingly profaned, the people being much more attached to these rites than to the understanding of the divine Word." These two men of God knew by painful experience while under the thraldom of the papacy, the dreadful effects of human inventions upon the souls of men. This made them leave a warning behind them as to the fatal effects of these innovations. They learned to value God's truth as being of paramount importance and indispensable to save perishing men from sin and everlasting punishment. They had emerged out of darkness so intense that it might be felt, into the glorious light of God's Word; but the Free Church turned her back upon this light and was making strides towards the very darkness from which God delivered Scotland in the sixteenth century.

CHAPTER 3

Free Church divided — Discussions on principle of establishment — Free Church doctrine of the civil magistrate — Dr Rainy's and Dr Begg's motions — A dangerous state of mind — Hymnal controversy — Disestablishment debate in 1878 Assembly — The debate continued — Bitterness created by the controversy — Backsliding of the Free Church.

FREE CHURCH DIVIDED

We have seen from the review of the Union controversy as carried on in the General Assembly of the Free Church from the year 1863 till the year 1873, that harmony and peace in the matters of the utmost importance in doctrine, worship, government, and discipline were things of the past within her pale. It is written, "Can two walk together except they be agreed?" (Amos 3, v. 3), to which the answer must be absolutely in the negative. So it became apparent that the two parties who were then opposed to each other in the Free Church could not continue very long in cohesion. The same truth is stated by our Lord: "Every kingdom divided against itself is brought to desolation; and every house divided against itself shall not stand" (Matt. 12, v. 25). Such as loved and admired the Free Church and the sacrifice she made for her doctrines and principles — which were the doctrines and principles of the Reformation, but especially because they firmly believed them to be based upon the infallible Word of God, mourned in secret on account of the backsliding of the majority at least of her ministers and office-bearers. But this discord became much intensified when it became apparent that the infallibility of the Scriptures was very seriously and daringly attacked, to begin with, by one of her professors, and that his heretical views were defended by the majority in her Assemblies. This was Professor Robertson Smith as the fourth chapter shows.

DISCUSSIONS ON PRINCIPLE OF ESTABLISHMENT

Another subject which increased the anxieties of the faithful Free Church ministers, elders and people was that when the Union

Controversy had to be stopped on account of the fact that the Principle of Establishment stood so strongly in the way, a crusade was started in the year 1875 for the Disestablishment of the Church of Scotland. Discussions "pro and con" were held at each Assembly, and motions passed, some for and others against it.

The position held by the Protestant Churches of the Reformation on the duties of the Civil Magistrate as regards the safeguarding and maintenance of the Protestant religion, should be looked for in the Confessions of Faith of these Churches and not in the statements made by men who were concealing their real aims. Some of the statements on this Principle of Establishment and also of Endowment by the Civil Magistrate in the Reformed documents may be quoted. The later Confession of Helvetia says: "Magistracy of whatsoever sort it be, is ordained of God Himself, for the peace and tranquility of mankind; so that the magistracy ought to have the chief place in the world. If he be an adversary to the Church, he may greatly hinder and disturb it; but if he be a friend and member of the Church, he is a most profitable member, and may excellently aid and advance it. His principal duty is to procure and maintain peace and public tranquility; which, doubtless, he will never do more happily than when he is seasoned with the fear of God and true religion, particularly when he shall, after the example of the most holy kings and princes of the people of the Lord, advance the preaching of the truth, and the pure unadulterated faith, shall extirpate falsehood and all superstition, impiety, and idolatry, and shall defend the Church of God. For, indeed, we teach that the care of religion doth chiefly appertain to the holy magistrate" (Quoted in Dr M'Crie's Statement, p. 89).

The Confession of Bohemia, called also the Confession of the Waldenses, says:— "The Christian magistrate ought also to be a partaker, and, as it were, a minister of the power of the Lamb Jesus Christ, whom God hath, in our nature, made Lord and King of kings, that the kings of the earth, who in times past had been heathen, might come under the power of the Lamb, give their glory unto the Church, and become nurses of it, which began to be fulfilled when they received the Christian religion. The Christian magistrate is peculiarly taught, by this authority of his, to promote the truth of the holy gospel, etc., whereunto the second psalm doth exhort magistrates: 'And now, ye kings, understand, etc.'."

The Confession of Saxony declares that:— "The Word of God

doth, in general, teach this concerning the power of the magistrate; First, that God wills that the magistrate, without all doubt, should sound forth the voice of the Moral Law among men, according to the ten commandments, or law natural, by laws forbidding idolatry and blasphemies, as well as murder, theft, etc. For well has it been said of old, the magistrate is a keeper of the law, i.e., of the first and second table as concerning discipline and good order. This ought to be their special care (of kingdoms and rulers), to hear and embrace the true doctrine of the Son of God, and to cherish the Churches, according to Psalm 2 and 24, and Isaiah 44, 'And kings and queens shall be thy nurses', i.e., let commonwealths be nurses to the Church, let them give entertainment to the Church, and to godly studies" (Ibid., pp. 89-90). The Dutch Confession teaches that it "is the duty of magistrates not only to be careful to preserve the civil government, but also to endeavour that the ministry be preserved, that all idolatry and counterfeit worship be abolished, the kingdom of anti-Christ brought down, and that the kingdom of Christ be enlarged: In fine, that it is their duty to bring it to pass that the holy word of the gospel be preached everywhere, that all men may serve God purely and freely, according to the prescribed will of His word" (Ibid., p. 90). The French Confession declares that God hath "delivered the sword into the magistrate's hand, that so sins committed against both tables of God's law, not only against the second table, but the first also, may be suppressed" (Ibid., p. 90). In the Confession of the English congregation in Geneva, it is said: "Besides this ecclesiastical discipline, I acknowledge to belong to this Church a politic magistrate, who ministereth to every man justice, defending the good and punishing the evil. To whom we must render honour and obedience in all things which are not contrary to the Word of God. And as Moses, Ezekias, Josias, and other godly rulers, purged the Church of God from superstition and idolatry, so the defence of Christ's Church appertaineth to the Christian magistrates, against all idolaters and heretics, as Papists, Anabaptists, with such like limmes of Anti-Christ" (Ibid., p. 91). The Scots Confession says: "Moreover, to kings, princes, rulers, and magistrates, we affirm, that chiefly and most principally the conservation and purgation of religion doth appertain; so that not only they are appointed for civil policy, but also for maintenance of the true religion and for suppressing idolatry and superstition whatsoever, as in David, Josaphat, Ezekias, Josias, and others, highly

commended for their zeal in that case, may be espied" (Ibid., p. 91). The Westminster Confession of Faith teaches that "Christian magistrates, in managing of their affairs, ought specially to maintain piety, justice, and peace"; that "the civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the Word of God" (Ibid., p. 92).

FREE CHURCH DOCTRINE OF THE CIVIL MAGISTRATE

From the above quotations from the Confessions of the Protestant and Presbyterian Churches of the Reformation, it is evident they all held that the Civil Magistrate had certain duties to perform towards religion and the Church of Christ. In none of them is this duty of the civil magistrate towards the Church of Christ more definitely set forth than in the Westminster Confession.* The Free Church separated from the Established Church of Scotland in the year 1843; not because she ceased to hold the duty of the Civil Magistrate as set forth in her Confession of Faith, but on account of the Civil Magistrate's instrusion into the spiritual jurisdiction of the Church. Dr Chalmers declared on the day of the Disruption; "We have left today a vitiated Establishment, we would return tomorrow to a purified one; and we are not Voluntaries." This principle was so strongly fixed in her constitution, that when the majority in her Assembly endeavoured to force on a union with the United Presbyterian Church which was absolutely opposed to this principle of Establishment and Endowment of Religion, it became an unsurpassable barrier. It was the necessity, as the majority saw it, for this

*Those interested in the Westminster doctrine of the Civil Magistrate will get much useful information in Dr Cunningham's Discussions on Church Principles, chap. viii and in Dr Moody Stuart's pamphlet "Is the Establishment Principle Outside the Confession?"

union which made them campaign so vigorously for the disestablishment of religion.

In the General Assembly of 1877 when the business of Disestablishment came up, there were five resolutions from synods for Disestablishment and one against it; from the presbyteries of the Church eighteen resolutions were presented for, and only one against. When the resolutions were read in the Assembly, Dr Begg gave notice of the following motion: "The General Assembly, whilst not satisfied with the existing relations between Church and State in Scotland, and deploring the divisions which exist, hold that it is the duty of this Church to maintain firmly the whole principles of the Disruption; and that can only be done in connection with a decided adherence to the universal supremacy of Christ as King of nations as well as King of saints, with the consequent duty of nations to honour and serve Him by recognising His truth and promoting His cause; whereas, the direct tendency of a policy of mere disestablishment is to subvert the principles of the Reformation and of the Free Church, inasmuch as the abolition of the existing Establishment is advovated, whilst no clear views of national duty are maintained."

In his speech in support of his motion, he said, "It is a thorough delusion to imagine that these endowments were given by the State. They were, in fact, the old voluntary contributions of the people to the professing Church, and if you resolve that they shall be taken away and confiscated, the question is whether you are not bound at the same time to consider the question, What is to be done with these endowments seized by the landlords and aristocracy of Scotland at the Reformation? The proposal of disestablishment properly means the repealing of those statutes which recognised the Church of Christ and have thrown a legislative fence around it, which have acknowledged it and sanctioned its constitution; but the question is, Are we prepared to ask the State to undo all these Acts? virtually to abolish the Coronation Oath, disestablish the Protestant Church and the Protestant cause in the land." As regards the principle of Voluntaryism, he said, "You have here the very same difficulty which you take to be impossible in regard to the United Presbyterian Church. They don't want your principles of acknowledgment by the State. They most decidedly affirm that anything like recognition of their creed by Act of Parliament is inconsistent with their view, they hold that anything of the nature of a public recognition of truth as distinguished from falsehood is inconsistent with an absolute

neutrality . . . The new theory is just the theory of the French Revolution. It began with the French Revolution, and Dr M'Crie, who was a farsighted man, indicated his opinion that in the end of the day it would shake every throne in Europe." When this motion was moved at the Assembly it was seconded by Mr William Kidston* in a vigorous and enlightening speech.

In opposition to Dr Begg's motion, Dr Rainy moved: "That the principles of the Claim of Right and Protest of 1843 condemn the existing connection between Church and State in Scotland. That the circumstances of the country and the relative position of the Churches preclude the present re-establishment on a scriptural basis of a national united Church. That it is now the duty of the Legislature, while making due provision for life-interests, to terminate the connection of the State with the existing Established Church, and to give facilities for a beneficial adjustment of ecclesiastical matters in Scotland. That a committee be appointed to take suitable means for representing the views of the Church, as stated in this deliverance, as occasion may arise. And the Assembly direct the committee to consider and report to a future General Assembly on the whole subject, and, in particular, on the line of action in which the Church may best contribute, in conformity with its known principles, to the discharge of the duty by the State through the continued recognition by it of national obligations to the truth and the Church of Christ as heretofore owned in Scotland, in connection with the change now demanded."

Dr Rainy spoke to his motion in a way that no man could be at a loss to understand what he meant by it. It was entirely another thing whether such as held the scripturalness of the Establishment of the Church in Scotland could agree with him. Indeed, the view held hitherto of that principle was quite different from Dr Rainy's view for which he had now so eloquently pleaded. For instance, he began with the statement: "First of all, I start from this, that the maintenance of the position of the Established Church of Scotland. as it stands, is indefensible . . . Apply it (his argument) to any test you like — be it in reason or on Free Church principles the Established Church should be tested, and it fails . . . My motion points to the principles of the Claim of Right and Protest of 1843, as

*Mr Kidston was the uncle of the late Mr Bonar Law, the distinguished British statesman.

condemning the existing connection between Church and State in Scotland." This is quite the reverse of what the Free Church claimed in 1843. The Principle of Establishment was not condemned then. On the contrary it was declared to be in accordance with the Word of God and the Confession of Faith. What was truly condemned was that, through the Patronage Act and the maladministration of it, the spiritual independence of the Church was so seriously interfered with by the Civil Courts that they for the time being sacrificed State connection, but held firmly to the Principle of Establishment of the Church of Christ by the Scottish nation." Dr Rainy further added: "But what I wish to say is this, that I am thoroughly persuaded a process of disestablishment would immediately give immensely increased weight, and influence, and fruitfulness to everything that is good and of good tendency in the Established Church . . . I say that Disestablishment, for our purpose, or as it is put in our motion, the termination between Church and State, simply means the repeal of so much of those Acts as gives its present position to the existing Establishment — the repeal of so much of those Acts as will effect that . . . For example, I see no reason why the disestablishment of the Church should include the repeal of certain Acts or clauses of Acts, which give a certain place to the Confession of Faith . . . The position really is this, that you can disestablish the Church, without such trouble, and maintain the position of the Confession of Faith, for the reason that the maintenance of it is the basis of certain social arrangements, in regard to which we are perfectly agreed . . . Well then, the same thing applies to the Protestant succession. That is not a religious tenet. It was no part of the Reformation doctrine that the heir to the throne must be a Protestant. The Reformers accepted a Popish Queen in the very springtide of the Reformation. It came in afterwards as a security which the Church and the nation felt to be required, and I have no hesitation in saying that I believe that the mere existence on the throne of a Popish sovereign, with the sort of operation that would be likely to go on in that connection, would go far to render a peaceable government a most impracticable thing . . . I am not inclined to say that my hope is precisely the Establishment of Chalmers, any more than I could say that it is precisely the Establishment of Alexander Henderson, or the Establishment precisely of Knox." Dr Rainy's motion was seconded by Sir Henry Moncrieff. He supported almost all that Dr Rainy said in his speech. Several spoke to the two motions — the great majority in support of

Dr Rainy's motion. There voted for Dr Rainy's motion 460, and for Dr Begg's 78.

Dr Begg dissented in his own name and in the name of all who would adhere to him from the judgment adopted for the following amongst other reasons: "(1) Because, whilst not satisfied with the existing relation between Church and State in Scotland, and deploring the divisions which exist, we hold that it is the duty of this Church to maintain firmly the whole principles of the Disruption, and that this can only be done in connection with a decided adherence to the universal supremacy of Christ as King of nations as well as King of saints, with the consequent duty of nations to serve and honour Him; whereas, the direct tendency of the resolution now adopted, as well as most of the overtures which have been under consideration, is to subvert the principles of the Reformation, and of the Free Church, inasmuch as the abolition of the existing Establishment is advocated, whilst no clear views of national duty are maintained. (2) Because a policy of national disregard to the Divine authority must involve the most serious consequences, inasmuch as the Scriptures declare in regard to the Church of Christ that 'the nation and kingdom that will not serve Thee shall perish, yea, those nations shall be utterly wasted'. (3) Because the Protest adopted in 1843, and ordered to be inserted at the commencement of all our Presbytery and Synod records as 'the ground and warrant of their proceedings', affirms that 'the Claim, Declaration and Protest of the General Assembly which convened in Edinburgh in May, 1842, as the act of a free and lawful Assembly of the said Church, shall be holden as setting forth the constitution of the said Church'. The very object of the Claim of Right, on the other hand, is to set forth that the principles contended for in the struggle which culminated in 1843, should be fully adopted by the nation, and that the people should pray for the restoration of their rights and privileges taken away at the Disruption, and the full recognition and establishment of Reformation principles in the land. (4) Because the preamble of Act. xii of the Assembly of 1846, anent questions and formula, which has now twice passed under the Barrier Act, declares that the Church firmly maintains the same scriptural principles as to the duties of the nations and their rulers, in reference to the true religion and the cause of Christ, for which she has hitherto contended. (5) Because the movements now in progress seem not only fitted, if successful, to subvert the securities of the Reformation and Revolu-

tion Settlement, but to defeat or defer the prospect of a sound union of the Presbyterians of Scotland, and thus to frustrate the objects at which enlightened and earnest men have been aiming since the Reformation" (Report of the General Assembly of the Free Church of Scotland, 1877, pp. 174-205).

A DANGEROUS STATE OF MIND

Dr Begg's dissent is given in full, as he points out, so far, the real deviations from the hitherto understood position of the Free Church as regards the Principle of Establishment of religion by the nation, upon which Dr Rainy, and his large majority in the Assembly, had so jubilantly embarked. There is, however, one statement made by Dr Rainy in his speech in order to rebut a statement in Dr Begg's speech which should be carefully considered, because it revealed a very dangerous state of mind on the part of the majority of the members of that Assembly. Dr Begg's statement referred to is as follows:— "Are we prepared to ask the State to undo all these Acts (Acts establishing and endowing the Church) virtually to abolish the Coronation Oath, disestablish the Protestant Church and the Protestant cause in the land?" Dr Rainy's criticism is:— "One thing at a time; disestablish the Church first, and if there is anything in this matter (the existing marriage law) in regard to which any party can establish that there is a cause for question being raised let that be considered after. Well, then, the same thing applies to the Protestant succession. That is not a religious tenet. It was no part of the Reformation doctrine that the heir to the throne must be a Protestant. The Reformers accepted a Popish Queen in the very spring-tide of Reformation. It came in afterwards as a security which the Church and the nation felt to be required, and I have no hesitation in saying that I believe that the mere existence on the throne of a Popish sovereign, with the sort of operation that would be likely to go on in that connection, would go far to render a peaceable Government a most impracticable thing" (Ibid. p. 187).

Why Dr Rainy and his followers should deal so lightheartedly with such a very serious matter as the change of the Coronation Oath and the prospect connected therewith of a Papist ascending the throne, in the light of past history in Scotland and England, causes one to ask were these men realising their responsibility, or were they careless as to persecution which might arise again in this nation?

That Dr Rainy had before his mind at the time of uttering the above, the persecutions which hurled the House of Stewart from the British throne is evident, seeing he says that:— "A popish sovereign . . . would go far to render a peaceable Government a most impracticable thing." Did he mean that in order to attain his aim in disestablishing the Church of Scotland, he would be prepared to cause the practicableness or otherwise of a Papist on the British throne to be put to the test again? His statement bears clearly that construction. That he could get a majority of 460 to follow him, and some of these old men who had passed through the Disruption struggles, causes amazement. But this proves the Scripture: "Put not your trust in princes, nor in the son of man." (Ps. 146, v. 3).

HYMNAL CONTROVERSY

Another innovation that caused some sharp controversy at the Assembly of 1877 was a motion that was moved by Professor Bruce, Glasgow, which reads as follows: "The General Assembly having taken into consideration the overtures anent revision and enlargement of the Hymnal, resolve to appoint a special committee to consider whether any or what changes in the way of revision and enlargement are desirable, with powers to take all steps necessary to assist them in the inquiry, and to report to next General Assembly." In support of this motion, Professor Bruce said he should prefer that the Free Church had a hymnal of her own, and it was well worth their pains to try and make a good collection." Dr Begg moved "that they take no action whatever as a General Assembly in this matter". He said he was extremely astonished at the statement made by an elder of the Reformed Presbyterian Church (Bailie Rowatt). They were told by him that unless they entered upon the subject many of the congregations and ministers would choose hymn books for themselves apart altogether from the ecclesiastical authority. To him (Dr Begg) that was the very strongest reason why they should refuse to enter upon the question at present. Were they to be told that men would set at defiance the existing arrangements of the Church? They had a great deal of ecclesiastical anarchy springing up among them, and it seemed to him they ought to discountenance it by every means in their power. He stood firmly by the divine Psalmody, and agreed entirely with Romaine who said that he had not a name for a man who thought that he could make a better poem than the Holy Ghost.

Human poetry was useful in its own place, but not in the public worship of God. Men speak of a uniform hymn book, but we have that already in the divine Psalter, which is large enough, and you cannot use a hymn in public worship without so far displacing an inspired song. Besides there is no end of these "broken cisterns", as he had seen in America and in other parts of the world. If a minister had any difficulty in finding a Psalm to suit his discourse, it was a very bad sign indeed of the discourse. Upon the whole, he thought that it was much safer for the Church to resist this new movement. Professor Bruce's motion was carried by a majority. A large committee was then appointed by the Assembly in terms of the motion. Dr Begg dissented (Report of Free Church General Assembly (1877), pp. 210-212).

DISESTABLISHMENT DEBATE IN 1878 ASSEMBLY

At the Free Church General Assembly of 1878 the disestablishment question came up again at the commencement of the sitting in connection with overtures entitled, "Movement for legislation modifying the constitution of the Established Church". In these overtures charges were made against the Constitutional Party of having approached the Government in order to counteract the efforts of the majority to disestablish the Church of Scotland. This charge was taken for granted without any proof given in the overtures of its correctness, and the Committee on Overtures without any ground of justification passed them on to the Assembly. Dr Begg moved that "the Assembly reverse the decision of the Committee on Overtures, and reject the overtures complained of". Sir Henry Moncrieff moved, "that they (the overtures) be received by the Assembly". Dr Begg's motion was supported by 43 votes, and Sir Henry Moncrieff's motion by 263. Dr Begg entered a strong dissent, accompanied by reasons, in which he charged the majority with using their strength numerically to prevent justice being done in carrying on the business of the Assembly of the Church, and in receiving overtures which were clandestinely got up to damage the character of some of the ministers and elders of the Church.

Before the motions anent disestablishment were brought under the consideration of the Assembly, Dr Begg protested as follows: "We, the undersigned, do hereby protest that in taking part in this discussion we are not to be held as admitting that a movement for

disestablishment in the Free Church is in accordance with her constitution." This protest was signed by twenty-one ministers and five elders.

Dr Adam, Glasgow, moved that the Assembly approve of the report of the Committee appointed at last year's Assembly on the disestablishment quesion, and in accordance therewith resolve as follows: "(1) That the Assembly, while holding, as this Church has always done, that the State is under law to God and His Christ, and while earnestly desiring the preservation of our ancient constitutional securities for the performance of the duty which the nation owes to religion and the Church, do not regard the maintenance of our ecclesiastical establishment, as in the present circumstances of this country, the appropriate means of fulfilling the State's obligation in this respect. (2) More particularly, the Assembly, in accordance with the Claim of Right, and the principles which, from the Disruption, this Church has ever held, hereby declare their solemn conviction that the connection subsisting between the Church now established and the State is wholly indefensible, and ought with as little delay as possible to be brought to a termination. (3) The Assembly resolve to petition Parliament in terms of this motion; and further, they re-appoint the Committee to watch over the subject, to represent as they may see cause to the legislature and the country the views herein set forth, and, while keeping within the Church's proper province, to adopt and carry out such measures as may be fitted to accomplish the object aimed at in this deliverance."

Dr Adam made it quite manifest in explaining his motion that he wished the Church in Scotland to be free from any State connection. Now the National Establishment of Religion in Scotland was nothing more or less than the determination of the nation to bind themselves civilly as well as ecclesiastically to the Confession of Faith and the relative documents thereto. The efforts of the majority at this time in the Free Church were put forth to separate the people of Scotland from the settlements made at the Reformation, the Revolution Settlement, and again at the Treaty of Union between England and Scotland. That this was their real goal, whether they realised it at the time or not, will become quite clear from the following quotation from Dr Adam's speech: "What had these securities (the securities connected with the establishment of the Church of Scotland) done for them in the past? They had them at an early period of the Church's history, but they had not prevented the introduction of a

bastard Episcopacy once and again into Scotland. They had their Revolution Settlement, on which many were prepared to found so largely. They had their Treaty of Union and Act of Security, which were scarcely enacted ere they were violated by the Act of Patronage under Queen Anne . . . Did they (securities) save them from the invasion of the civil courts? Did they save them from the sacrifices that were involved in the Disruption? The best security for national religion was just religion — religion itself, pervading the country, stamped not upon parchment, but upon the hearts of a God-fearing people."

Dr Begg moved:— "That while the Disruption was a protest for redress, and in no respect for destruction, and whilst all Free Churchmen are bound by their avowed principles to seek the reformation of the Establishment, in accordance with the Claim, Declaration and Protest of 1842, which the Protest of 1843 declares to be holden as setting forth the true 'Constitution' of the Free Church, a regard to the glory of Christ as Governor amongst the nations, the good of our country, and of the world, as well as to our consistency as a Church professing to maintain a testimony which has never been altered since 1843, require that we should discountenance the present disestablishment agitation, and in all our proceedings, conform to the preamble to our Act anent questions and formula, which has twice recently been approved of under the Barrier Act, viz., that the Church firmly maintains the same scriptural principles as to the duties of nations and their rulers in reference to true religion and the Church of Christ for which she has hitherto contended, and also that we should reassert the unanimous declaration of our General Assembly in 1853, as expressing our true principles and position as a Church, viz., that this Church maintains unaltered and uncompromised the principles set forth in the Claim, Declaration, and Protest of 1842, and in the Protest of 1843, relative to the lawfulness and obligation of a spiritual alliance between the Church of Christ and the State, and the conditions upon which such an alliance ought to be regulated, as well as also the position which, in the maintenance of these principles, the Church was called upon to take in 1842 and 1843 as a Church protesting against invasions of her just and constitutional rights, and demanding redress of the wrong thus inflicted."

Dr Begg supported his motion by a long statement of the nature, binding force, and the responsibility of the Free Church, relative to

the principles of the national recognition by the State of the Protestant and Presbyterian Church of Scotland; how the Free Church by her own solemn declarations repeatedly made, bound herself to the scripturalness of the Establishment Principle in Scotland; and their duty at that time was quite plain, viz., not to disestablish the Church but to press their Claim of Right for the removal of all the evils in that Church which caused the Disruption of 1843. Dr Adam, he said, believed that the majority of the people in the country are keen for disestablishment. He did not believe that; what he believed was that "if the Established Church fell it would not be because of attacks from without, but because of feebleness or unfaithfulness from within, and of erroneous views on the part of the statesmen of the country". He said that this was a specific question. "What does the constitution of the Free Church say in regard to this matter? What ground are the ministers and office-bearers of this Church entitled to take in connection with this movement?" . . . "He did not know what those who had taken part in getting his Lordship (Sir Henry Moncrieff) to make so excellent a lecture and to publish it — he did not know what they thought of it. It looked like bringing one to curse the friends of Establishments, and yet he blessed them altogether . . . "

Here is what Lord Moncrieff said:— "The public guarantees given by the Civil Government for the Protestant faith, Presbyterian Church government, and evangelical doctrine, whatever such securities may be worth, for the most part centre in the institution of the Church established by law. I have no nervous apprehension in regard to any such, but none of them are so far beyond peril that I would willingly renounce any of our safeguards and liberate the Imperial Parliament from its obligations unless better assured of what would come in their place." Dr Begg added "he hoped the Free Church would stand firm to her real principles, her real constitution. They might depend upon it that if they had stood firm to their constitution they never would have heard of the movements of himself and his friends. He told them deliberately that if the Free Church had simply gone on in doing her work, and had stood firm to the basis of her own principles, they did not need to go to any statesman; the statesmen would come to them . . . He earnestly trusted, whatever might be the result of this decision that day, that the people of Scotland would not despair of seeing the old system restored, although the day seemed dark. (Cries of no, no.) Oh, yes!

Here again Lord Moncrieff came to his assistance. He said, 'Although the prospect is not bright, it is far too soon by any act of our own to make the Claim of Right impossible,' by the process of disestablishment. Lord Moncrieff said that. He told them the people of Scotland were not in favour of their Voluntary Movement, and he thought if they acted wisely they would drop all this disestablishment agitation, and resume the position, the noble position, which Chalmers and others occupied when the last Assembly met in Glasgow."

Dr Kennedy, Dingwall, in seconding Dr Begg's motion, said: "He agreed with them (i.e., the other party) in thinking that there was something connected with the Establishment which should utterly and suddenly terminate. But when they came to determine what that was which should terminate, a difference arose between them. Their quarrel seemed to be with the connection between the Church and the State, while the quarrel of those who agreed with him was as to the unscripturalness of that connection. What he desiderated was the removal of all that was unscriptural in the connection now subsisting between the Established Church and the State. To kill off a man who was very sick was not the prescription to follow — the kind and righteous way was to try to cure him, and the cure had been prescribed by wiser men than they were. If they could only get the Establishment to swallow the Claim of Right and if they could get the State also to consider it, the cure would be effected . . . If that bondage (i.e., to the civil courts) should be removed, the Church of Scotland would become the Church of Scotland *free*, and he lacked the discernment to see the difference between that and the Free Church of Scotland."

Sir Henry Moncrieff then moved: "That the General Assembly declare that no legislative change in the relation of Church and State in Scotland can be approved of by this Church that does not provide for the continued recognition by the State of national obligations to the truth and Church of Christ, through the continued maintenance of such legislative securities for it as may correspond in altered circumstances to those which, till 1843, were supposed to have been furnished by the Revolution Settlement and the Treaty of Union." He said: "There were some things in Dr Begg's motion which he approved of, but he could not agree with him or with Dr Kennedy in saying that they were to fulfil the obligations of the Claim of Right by seeking the reformation of the existing Establishment. He held

that was not the position they were called upon to maintain . . . He had held in previous Assemblies, and he held still, that the essential step towards a right adjustment of ecclesiastical matters in Scotland was the termination of the existing connection between Church and State." Mr George Macaulay, Edinburgh, seconded Sir Henry's motion. He spoke very strongly and drastically against the existing connection between Church and State, and denied as a calumny that he and others, who were for ending the existing Establishment, were denying "the duty which rulers owe to Christ, to truth, and to God . . But this recognition was perfectly consistent with disestablishment". There were three motions before the Assembly. Dr Begg's motion was put against Sir Henry Moncrieff's. There voted for Dr Begg's 50; for Sir Henry's 84. Then Dr Adam's motion was put against Sir Henry's. There voted for Dr Adam's 404; for Sir Henry's 134 (Report of the General Assembly of the Free Church of Scotland (1878), pp. 163-199).

THE DEBATE CONTINUED

In the General Assembly of 1879 Sir Henry Moncrieff moved: "That the Assembly take no action on the question of disestablishment." His speech in support of his motion made plain that it was not because he changed his mind as to the need there was of bringing the establishment of the Church of Scotland to an end, but "to save himself from being involved in what he was not prepared to approve of". His position may be explained by this quotation — "He was sorry to see that some of their friends appeared to run into the Voluntary arguments." This motion was seconded by Mr Ferguson of Kinmundy. After Dr Rainy had given the report of the Committee on Disestablishment, Dr Adam moved the motion of which Dr Rainy had given notice. This motion was on the same lines, and the same expressions were used as in the motion of the previous Assembly, so that, for the sake of brevity, it will not be necessary to give the opinions and arguments put forth. For Dr Adam's motion (which was really Dr Rainy's) there voted 362, and for Sir Henry Moncrieff's 106 (Report of the General Assembly of the Free Church of Scotland (1879), pp. 175-194).

At the Assembly of 1880, Dr Rainy gave in the usual report of the Committee on Disestablishment, and in a vigorous speech urged the Assembly and the Church as a whole to press forward the movement

of disestablishing the Church of Scotland. In his motion at the conclusion of this speech the only new phase revealed was the use to be made of the Endowments of the church, viz.: "That in the present circumstances, the funds set free ought to be employed in objects connected with the welfare of the community, and among these are an improved system of education, in conformity with the convictions of the people of Scotland. That the time has come at which the justice and necessity of these steps ought to be resolutely pressed upon the Scottish community, and ought to be firmly maintained and asserted by the office-bearers and members of the Church. That the same claim, on the same grounds of justice and necessity, ought to be by this Church placed before Parliament; and therefore that a petition be prepared for presentation to both Houses of Parliament." Dr Rainy's motion was seconded by Mr Rennie, Wick.

Sir Henry Moncrieff moved: "That the Assembly, while denying the right of the Church now established to the position and historical inheritance of the Scottish National Church, do not see their way, in present circumstances, to petition Parliament on the subject, or to take any action regarding Disestablishment." Sir Henry made a cautious speech in supporting this motion, and brought before the Assembly the great advantage which follows from having the Confession of Faith ratified by Parliament. "Will any one tell me," he said, "that when the spirit of evangelistic truth revived in our Church and country, no advantage was derived from the fact that we had good standards to appeal to, and that in proposing the revival of religious earnestness we were only proposing the very thing that the old standards of the Church testified to. It appears to me that the existence, even in legislative enactments, of a right testimony to religious truth always will be a matter of the greatest moment, and that as Scotland has enjoyed that advantage for centuries, it would be a rash thing to take a step the practical effect of which would be to throw these advantages away." This was really a good advice; but the Rainy party were not in a mood to accept it — their aim was destruction. This motion was seconded by Mr Kidston of Ferniegair who warned the Assembly against taking precipitate action in the direction of disestablishment.

Professor MacGregor moved:— "That the Assembly petition the two Houses of Parliament for the appointment of a Royal Commission to enquire into the condition and history of the Scottish Churches in relation to Establishment." Dr Begg seconded this

motion. In doing so he said, "that he did so from a very different object from that which has been avowed by the mover of it. It is now some years ago since I proposed that a Royal Commission should be appointed to report on the whole facts in connection with Church and State in Scotland." When the vote was taken, it was found that Dr Rainy's motion had a majority of 326 (Report of the General Assembly of the Free Church of Scotland, 1880, pp. 123-153).

BITTERNESS CREATED BY THE CONTROVERSY

At each Assembly since 1873 the struggle for and against disestablishment was carried on, but especially from the time of the appointment of a Committee in 1875. Year by year the controversy was continued by which much bitterness was generated, not only among the ministers and elders of the Church as they adhered to the Constitutional or the Voluntary or Rainy party, but, also, in the congregations of the Church. This was urged upon the Rainy party repeatedly by members of the Assembly, but they would not listen. By 1886 the split in the Free Church had become so pronounced that those who favoured the original position of the Free Church would not go to hear ministers of the Rainy party, neither would the followers of the Rainy party go to hear ministers of the Constitutional camp. They were really even then divided into two opposing camps. Still the disestablishment crusade was being vigorously pursued as if men had really become infatuated, or were seeking the glory of leadership.

When one looks back upon the position of peace and prosperity, both in temporal and spiritual concerns, enjoyed by the Free Church during the first twenty years after the Disruption, and the love and confidence with which her ministers and people were, at least seemingly, praying for the continued peace and prosperity of the Free Church and doing their best to harbour peace within her walls, the condition of strife and hatred then manifested could not be anything else but a cause of grief. The true people of God within her pale groaned, cried, and shed many tears before the Lord in secret over her downfall and unfaithfulness to God's Word and to her own avowed constitution. Some separated from her communion even then, although, as yet her constitution was still intact.

BACKSLIDING OF THE FREE CHURCH

Let us take a bird's eye view of the strides she had made from her

former position since the appointment on the Committee on Union of men who were considered true and faithful Free Church men in the year 1863. Nothing appeared to cause any alarm or suspicion till 1867 when four of the members of the Committee refused to be re-elected by the Assembly, giving as their reason for doing so that if there was to be union between the United Presbyterian Church and the Free Church, it would be consummated by sacrificing the distinctive position of the Free Church. It became apparent very soon that the Free Church's Committee began to find out subterfuges by holding forth that the Claim of Right bound the Free Church to demand the disestablishment of the Church of Scotland. This was an unheard of interpretation of the Claim of Right till then. But for a while it took the feet from able and honest men who debated this view with all earnestness on the floor of the Assembly. The whole cause of this change was on account of the fact that the United Presbyterian Church was rabidly Voluntary.

There was another serious effect which this union proposal had on the Free Church. Up till then Arminianism was not countenanced in her manner of admitting her office-bearers, or in her pulpits, but now Arminianism was publicly preached in many of her pulpits and defended in her Church Courts. These two baneful effects followed the discussions held by the Committees of these two Churches about the proposed union, and their consequences were really deplorable on the Free Church.

Another thing that caused searching of heart to many in the Free Church was the place given, even as Professors, to men who held and declared erroneous views as to the inspiration and inerrancy of the Scriptures. Professor Robertson Smith of the Free Church College, Aberdeen, as will be seen in the next chapter, made extraordinary statements about several of the books of the Bible, revealing in this way views that he had learned from German rationalists. These he partially defended in the church courts, even in the Assembly, during several years. It became apparent that there were many in the Free Church who were looking favourably upon these Higher Critical, infidel views, and who did their utmost to screen such as held and expressed publicly these most pernicious heresies from the usual discipline of the Church of Christ. Furthermore, the pernicious heresies expressed by these men turned many of the people away from God's Word into infidelity, and caused great grief of heart and many temptations to the Lord's true people.

Another thing that followed the Union movement was the introduction of hymns of human composition, in other words, uninspired hymns, into the public worship of the Free Church. This was introduced by a resolution of the Assembly which went only the length of permitting such congregations as agreed to use them to introduce them, or in other words leaving it, to begin with, an open question. In a few years instrumental music was introduced in the same way. When all these innovations and heresies, errors in doctrines and principles, are taken into consideration, should it seem strange though the true sons and daughters of the Free Church felt that she was no longer the Free Church which they loved and admired.

CHAPTER 4

Rise of Higher Critical Views: Professor Robertson Smith — Professor Smith charged with heresy — New libel framed — Appeal from Aberdeen Presbytery to 1880 Assembly — Article on "Hebrew Language and Literature" — Case before 1881 Assembly: Professor Smith dismissed from his chair.

RISE OF HIGHER CRITICAL VIEWS: PROFESSOR ROBERTSON SMITH

It is one of the ironies of our ecclesiastical history that in one of the most evangelical Churches in Christendom as far as Scotland is concerned, that the Higher Criticism which has done so much to throttle the spiritual life of Scotland showed itself first of all. The issue was raised at a time ere yet the warm evangelical fervour of the Disruption had passed away, and it is not saying too much that it came as a rude shock to many to discover that the Enemy had been sowing such a crop of tares when they learned the amount of sympathy the new views on the Old Testament Scriptures elicited in the General Assembly of the Free Church. The man who raised the question was William Robertson Smith, a brilliant scholar, who at various stages of his trials made impressive speeches asserting his fidelity to the evangelical faith and loyalty to God's Word. Robertson Smith has been educated at home by his father, the Rev. W.P. Smith, D.D., Free Church minister of Keig, Aberdeenshire. At the age of fourteen he went to Aberdeen University and carried everything before him. He took his theological course at the New College, Edinburgh, and there, from Professor A.B. Davidson, he got his first taste of the poison that was soon to vitiate the theological scholarship of Scotland. In 1870 the General Assembly did an unprecedented thing in appointing one so young to the Chair of Hebrew and Old Testament Criticism in the Free Church College, Aberdeen. Dr Carnegie Simpson, the biographer of Principal Rainy, speaks of his being ultimately driven from his chair as a tragedy — the real tragedy for the Free Church was the appointment of this young, brilliant scholar to such a chair.

The story of the controversy is somewhat long: the issues involved

were mightier than the claims of the new learning to have a hearing in an Evangelical Church hitherto noted for its allegiance to the Scriptures. The wearisome intricacies of ecclesiastical procedure raised at every possible point to hinder a clear cut issue are points which irritate the reader almost beyond endurance. During the tenure of his chair, Professor Smith continued his studies abroad during the vacation. While in pursuit of knowledge he met Wellhausen, recently appointed Professor of Theology at Gottingen. The acquaintanceship thus begun ripened into a fatal literary friendship for Robertson Smith. In view of his fame as a scholar, Professor Smith was asked to contribute some articles to the 9th Edition of the Encylopaedia Britannica. The first article on "Angels" evoked some comment, owing to the writer's indefiniteness as to the personality of the angels and on other points, but it was his next contribution — "Bible" — which made it clear that the young Professor had drifted far from the moorings of the Free Church. The article not only was written from the higher critical standpoint, but it accepted some of its most advanced conclusions. No reference was made to the spiritual origin of the Bible, and the composition of several books were dealt with in the freest manner. The non-Davidic authorship of all but one or two of the Psalms was asserted, the greater part of the predictive element in the prophets was eliminated, and the ascription of the Synoptic Gospels was attributed not to the writers whose names they bear, but to later non-apostolic tradition. Needless to say the articles caused a storm, and the alleged guileless ignorance attributed to Professor Robertson Smith by Dr Carnegie Simpson, in saying that he was the only one who was surprised at the panic caused, shows that the Church had to deal with a man who, with all his brilliant parts, did not know when he was carrying fire. This unaccountable insensibility to the cause of the storm that was raging around him is a window showing the Professor's mentality. This strange attitude, according to Dr Carnegie Simpson, was due "to a remarkable intellectual simplicity"! It will be seen that throughout this whole case Professor Robertson Smith with proud disdain brushed aside as unworthy of consideration the feelings of those who were painfully hurt by the new teaching which was an intruder and disturber of the peace.

Dr Begg was the first to take ecclesiastical action. He raised the question at the Commission of the General Assembly in August, 1876, and at the November Commission a motion was made to call a

special Commission to deal with the case, which was not pressed as it was intimated that the College Committee were preparing a report. The Committee gave in their report to the March Commission (1877). It declared that it did not find in the offending article "any ground sufficient to support a process for heresy against Professor Smith". But it declared the article to be "of dangerous and unsettling tendency". The Commission decided to call the attention of the Free Church Presbytery of Aberdeen under whose jurisdiction Professor Robertson Smith was, to the matter. Principal Rainy characteristically declared that they could not have a heresy libel, and that he would refuse to the last "the idea of making such questions rank as confessionally settled". As an astute leader, however, "he recognised with great sympathy," he said, "the bewilderment, anxiety, and apprehension" which Professor Robertson Smith's views caused. Rainy began to try his master tactics on Robertson Smith, but the brilliant scholar in the pride of his undoubted learning and backed by a haughty disposition that comes out in his biography written by his friends, and particularly in the case before us, would have none of Dr Rainy's suggestions. What had he done that he should withdraw or express regret?

About this time Smith wrote a letter to the "Daily Review", in which he severely criticised one of his critics for "weakness in scholarship", "theological acrimony", etc. Throughout the controversy it will be observed what tremendous stress was laid on Hebrew scholarship as the deciding factor in the questions raised. Professor Robertson Smith's ill-concealed contempt for many of his opponents, simply because they were not so familiar with the niceties of Hebrew scholarship and were not spell-bound by the erratic theorisings of the German school, explains to a certain extent his inability to see matters from their standpoint, and accounts for his haughty bearing, so unbecoming in a young man, even though he had imbibed a good deal of the poison of his friend Wellhausen, the unbelieving critic. In fact the fatal mistake made both by Professor Robertson Smith and his friends was that they considered scholarship as the deciding voice in such matters. It was on this rock the evangelical orthodoxy of the Free Church was wrecked. Rainy himself lays his finger on this weak spot in Robertson Smith's character in a letter to Dr Laidlaw: "The root of the whole mischief," he writes, "appears to me to be an absence of regard for the conditions under which believing men who have not great

scholarship, including most ministers, maintain their faith in the Word of God, by which they live and order their thoughts about. The disregard of this appears to me (I lay emphasis on appears; I do not think the case is so, but it looks so) amounts to contempt. Where this is so, scholarship itself wants a steadying influence. Personal faith is not enough as a steadying influence. At all events, the disregard of this side of things is sure to entail the most mischievous and the most needless misunderstandings. I feel as if there were no chance of Smith putting himself right, so far as that is possible, until, of himself as it were, he begins to look at this with more sympathy and with more respect" (Life of Principal Rainy, 1, 329).

The account given in Dr Rainy's Life of what he was doing behind the scenes casts a flood of light on the astute methods of this noted ecclesiastical leader. His biographer, a hero-worshipper of Rainy and Robertson Smith, in trying to put the best face on the actions of these two men, has an extremely difficult task and utterly fails in the execution of it. We have seldom read in any biography such lame pleading, so full of sophistry, with a naive simplicity that does not deceive the reader.

PROFESSOR SMITH CHARGED WITH HERESY

When the case came before the Assembly in 1877, Professor Smith demanded a "libel".* Dr William Wilson moved that the Aberdeen Presbytery proceed with the case and that in the meantime Professor Smith cease teaching. Professor Candlish moved an amendment, but Dr Wilson's was carried by 713 to 491. Professor Smith, when the case came up before his Presbytery, at once plunged into a criticism of the procedure. Like most long drawn out ecclesiastical cases, the proceedings before the Presbytery make wearisome reading. The drawing up of the libel was a difficult task, and the friends of Professor Smith fought its relevancy point by point until the Presbytery decided in their favour. The minority appealed to the Superior Court, and when the Assembly met in Glasgow in 1878, the interest in the case was intense. The first count in the libel about the Aaronic priesthood was dismissed by the Assembly. But when the second count came up as to Professor Smith's views on the historicity of Deuteronomy, Sir Henry Moncrieff moved that the appeal be

*"Libel" the formal indictment by which a minister or probationer is charged with misconduct or heresy.

sustained and the count on Deuteronomy declared relevant. Principal Rainy moved that this count be declared irrelevant. In his speech he made the distinction between the Church's credited teaching and opinions which might be tolerated. The opposition to the orthodox position was strong and determined, but Sir Henry's motion was carried by a majority of 23.

The next count in the libel was taken up in the evening. Professor Smith, in an extraordinary speech, referred to what his critics had said in the forenoon in attacking his attitude to Deuteronomy, and said: "He felt that he would like to ask the speakers if they had anything higher to say of Scripture than that which he said — that in every part of it God still spoke to us." A man incapable of realising the yawning gulf between his own position and that of his orthodox opponents was certainly a difficult person to deal with, as the whole issue from beginning to end very clearly showed. He specially singled out Dr Begg for a piece of reckless criticism. "Dr Begg," he said, "had told them he was trembling for the Ark of God. There was another expression more appropriate, and that was trembling at the Word of God. He trusted he trembled — he trusted he should never cease to tremble, though rejoicing with confidence and love — at every word of God, which he took as the absolute rule of his faith and life. But he was not one of those who trembled for the ark of God. He knew but of one character in the Bible history, set up for our instruction, who trembled for the ark of God, and that was Eli — not the most admirable character of the Old Testament — a worldly ecclesiastic. Eli trembled for the ark of God, and why did he tremble for the ark of God? Because for him the ark of God had ceased to be a shrine of the living, revealing word of God in the commandments and had become a fetish, an idol, carried about as if by its power it could assist the Church in its war against the Philistines. He trembled for the ark of God, and as he trembled, he fell and perished. But there was no need to tremble for the ark, because the ark was safe, not in virtue of those outside things he had looked at, but because it was the ark of God's revelation. No man need tremble for that. God's revelation was safe." As he shot that arrow — "a worldly ecclesiastic" — his supporters with frenzied glee cheered the excited orator to the echo.*

*It has been said in defence of Professor Smith that he had not Dr Begg in view when he spoke of Eli as a wordly ecclesiastic, but his followers in the Assembly certainly made the application to Dr Begg.

Dr Carnegie Simpson in his "Life of Dr Rainy" makes reference to this attack and its reception by men who boasted broader-mindedness than their orthodox opponents — "The sensation this passage produced — the part of it from the words 'a worldly ecclesiastic' onward — baffles description. At the bar, the small slim figure quivering with life — his pallid face and bright eyes — the high, rapid, passionate tones — the riveted attention of every person in the heated crowded hall. And then, when, with a kind of shriek, the words, 'a worldly ecclesiastic', flashed out like lightning, a moment's amazement, and, immediately after, an uproar of wild acclamation mingled with some protests, and altogether an uncontrollable commotion; the whole scene was one without parallel in, at least, the modern annals of the General Assembly. The excitement was, of course, highly improper in the midst of a judicial process, but it was difficult to avoid being carried away by the combined religious unction and dialectic dash of this brilliant pleader, who so feared God and so disregarded man — dead or living. There was little sympathy felt for Begg, whose ruddy countenance blanched for once, under what was perhaps the most overwhelming verdict ever passed by the Assembly on one of its members" ("Life of Principal Rainy", I, 338). The Day will declare which of the two most deserved the description — "worldly ecclesiastic" — Dr Begg or Professor Smith, when a righteous Judge will preside and a soberer assembly will hear the verdict. Others looking on the "slim figure" saw something else in the quivering than the quivering of life — the quivering due to a haughty temper that was not getting all its own way. But the heated imagination of the brilliant scholar in describing Eli as a worldly ecclesiastic led him into that region of fiction from which so many of his theories about other things in the Bible had come.* The count on which Professor Smith made the above speech was disallowed by the Assembly, and after further discussion a committee was appointed to amend the whole libel.

The libel after undergoing various amendments was at last

*Even Dr Carnegie Simpson feels it necessary to criticise the disgraceful conduct of Professor Smith's supporters when he says: "This dancing on the grave of Eli — a weak man but hardly a worldly man — was, on calmer reflection, felt to be a little less than just and decent. Two things should be added about Professor Smith personally. One is that he had never thought of the Assembly applying his sharp-pointed words to anyone present; it was not Smith who fitted them mercilessly on Begg, but the House" — all the more disgraceful for the House, we say.

adopted by the General Assembly. It had the advantage over the first in that it was not so cumbersome and did not give Professor Smith and his supporters such a wide field in which to roam and exercise their mental acrobatic gifts. The indictment against Professor Smith was that he advanced "the opinion that the book of inspired Scripture called Deuteronomy, which is professedly an historical record, does not possess that character, but was made to assume it by a writer of a much later age, who therein, in the name of God, presented a dramatic form, instructions and laws as proceeding from the mouth of Moses, though these never were, and never could have been, uttered by him". The motion to proceed with this indictment was moved by the saintly Dr Andrew A. Bonar, and his motion instructed Professor Smith's Presbytery to take immediate steps to proceed and, in the event of the libel being proved, to suspend Professor Smith and bring up the case to next Assembly for final judgment. Principal Rainy moved that before proceeding further, a Committee be appointed to consider the case in all its bearings. Dr Rainy was constitutionally incapable where such issues were involved of taking the plain, straightforward course, which in this instance would have saved the Church and himself from a great deal of unnecessary trouble. His biographer defends him on the plea that he was acting "on the line of high moral expediency". Expediency, no doubt, there was, but whether it was "high moral" or even moral expediency is quite another question. When the vote was taken Principal Rainy was in the humiliating position of being in the minority; but it was only a majority of *one* which carried Dr Bonar's motion — the vote being 321 to 320. Throughout all these debates the man who had instilled the higher critical poison into the mind of his brilliant young pupil sat silent. His admirers found it difficult to explain the silence, and where they offer explanations of this strange conduct, they only make matters worse. No man in Scotland had more reason to feel guilt on his conscience in this matter than Professor A.B. Davidson, the famous Hebrew scholar and the idol of his students.

APPEAL FROM ABERDEEN PRESBYTERY TO 1880 ASSEMBLY

When the Aberdeen Presbytery met, Professor Smith appeared with certain pleas at law, on the strength of which he contended the Court was not entitled to proceed with proof. The Presbytery and the

Synod admitted there was something in these pleas, and the minority appealed to the Assembly. These methods, while giving full scope to the mental smartness of Professor Smith, did little to raise him in the eyes of men who had not his mental agility, but disdained what in Parliament would rightly be described as obstructionist tactics. When the appeal came before the Assembly in 1880, the first question to be debated was: Had such a change been made on the libel as to raise anew the point of its relevancy? The question went to the vote of the Assembly, when it was carried by 383 to 164 that no such change as asserted by Professor Smith before the Presbytery had been made on the libel as to raise the question anew of its relevancy. The Church was getting weary of these displays of what his admirers regarded as mental gifts of a high order, but with others regarded as altogether out of place in view of the seriousness of the issues involved.

At length when the matter came up later at this Assembly, four motions were brought forward — (1) Sir Henry Moncrieff's, which asserted that as Professor Smith no longer retained that measure of confidence on the part of the Church which is necessary to the edifying and useful performance of his professional work, that he be relieved of his office; (2) Dr Laidlaw's, which declared the views promulgated by Professor Smith to be not those of the Free Church, but inasmuch as they do not directly contradict the doctrine of the Confession, replace him in his chair with an admonition; (3) Dr Begg's, which asked the Assembly to proceed to proof; (4) Dr Beith's,* which, as it was the motion that carried, is given in full, was as follows:— "The General Assembly, considering that the course of the case has confirmed the report of the College Committee, that they had not found any ground sufficient to justify a process for heresy against Professor Robertson Smith, inasmuch as seven of the eight counts in the original libel have been found irrelevant, while with regard to the remaining count the explanation offered by Professor Smith at various stages, and in particular his answer to the amended libel, afford satisfactory evidence that, in this aspect of the case also, there is no sufficient ground to support a process for heresy, do resolve to withdraw the libel against him. Further, the Assembly, finding that Professor Smith is blameworthy for the unguarded and incomplete statements of his articles, which have

* Dr Beith's motion was dear for him as he was unable to be present through illness.

occasioned much anxiety in the Church and given offence to many brethren, zealous for the honour of the Word of God, instruct the Moderator to admonish Professor Smith with due solemnity as to the past, in the confident expectation that the defects referred to will be guarded against and avoided in time to come. And finally, the Assembly declares that, in declining to decide on these critical views by way of discipline, the Church expresses no opinion in favour of their truth or probability, but leaves the ultimate decision to future inquiry, in the spirit of patience, humility, and brotherly charity, admonishing professors to remember that they are not set for the propagating of their own opinions but for the maintenance of the doctrine and truth committed to the Church."

Principal Rainy had cast in his lot with Sir Henry Moncrieff and Mr Wilson for better or worse. When news of this alliance reached Professor Smith, he wrote an open letter against its unconstitutional injustice. Rainy was assailed with merciless bitterness — nothing was too bad to say about the man whose astute dealings had landed him in the camp of the enemy, as his quondam friends averred. "His coalition with Sir Henry," says his biographer, "was compared with the sudden friendship of Pilate and Herod" ("Life of Principal Rainy", I, 365). The Smith party viewed the situation with doleful feelings. Professor Salmond went the length of asking his friend Professor Smith to resign to save a catastrophe which seemed inevitable. When the case came up in the Assembly on Thursday, the House was packed. Smith received an ovation on his entrance, while Rainy met with a hostile demonstration. It was nearly midnight when the vote was taken. The first division was between Dr Begg's and Dr Beith's motions. Dr Beith's carried by a vote of 287 to 256. The next vote was between Dr Laidlaw's and Dr Beith's. Dr Beith's was again carried by a vote of 244 to 51. The final vote was between Dr Beith's and Sir Henry Moncrieff's. Dr Beith's motion carried the day by a vote of 299 to 292 — a majority of 7. Dr Begg and some of his followers did not vote.* The result was quite unexpected and was received with jubilant shouts by Professor Smith's supporters. Still, Professor Smith's friends should have tempered their jubilation with

* Both Sir Henry and Dr Begg have been blamed for not standing by each other, but Professor Thomas Smith says that Sir Henry while unsparingly condemning Professor Smith's views, was not convinced that they were "heresy" in the technical sense. Dr Begg held that since Professor Smith had been served with a libel it ought to have gone to proof, and in this Dr Begg was right (Memoirs of James Begg, D.D. II 532).

becoming sobriety, for though they had the majority as far as the vote was concerned, they were not in a majority in the Assembly. Principal Rainy winced under the result, and the orthodox party were too much overcome by the unexpected vote to hide it.

The hero of the hour was then summoned to the bar of the Assembly to receive his admonition. Dr Main, the Moderator, did this difficult piece of work well. Professor Smith in addressing the Moderator after his admonition said: "Moderator, I hope I am not out of place when I say that while I thank God for the issue of this evening — an issue which I trust will be for His glory and for the maintenance of His truth — I have never been more sensible than on the present occasion of the blame that rests on me for statements which have proved so incomplete that, even at the end of three years, the opinion of this House is so divided upon them. I feel that in the providence of God, this is a very weighty lesson to one placed as I am in the position of a teacher, and I hope that by His grace I shall not fail to profit by it." Yet at the very moment when those words were spoken, the Professor knew that there had passed through the press an article which robbed these fair words of any meaning they had. The mentality of those who go astray from the truth is a problem that is difficult to solve. Their asseverations of orthodoxy and loyalty to God's truth is characteristic of them down through all the ages of the Church. Professor Smith was congratulated by Wellhausen, Kuenen, Cheyne, Driver and many others — names which show as clearly as anything else in what boat the young Professor was sailing.

ARTICLE ON "HEBREW LANGUAGE AND LITERATURE"

The coolness and callous indifference of Professor Smith comes out even more prominently in the next phase of his case. A few days after he made the above speech, a new volume of the 'Encyclopaedia Britannica' appeared with an article — Hebrew Language and Literature — by Professor Smith. In this article he definitely accepted the Graf-Wellhausen view of the Pentateuch as his own. The effect on the Church was extraordinary; even Professor Smith's friends were stunned by the recklessness of their brilliant but headstrong young hero. As the storm burst, Professor Smith quietly entrenched himself behind his scholarship and sat down behind the opinions of such men as Wellhausen and awaited developments. But at length he was drawn out of his shelter, and in a letter he says:

"Since I wrote the article on 'Hebrew Language and Literature' the Assembly has given me a final decision on the question whether the critical views for which I was libelled are inconsistent with office in the Free Church . . . The Church declines to make those views matters of discipline, and leaves the ultimate decision as to what truth they contain to future inquiry, in the spirit of patience, humility and brotherly charity. The decision enabled myself and those who held my views to remain at our posts with a clear conscience, and return to our work in the Church with fresh vigour." If this is one of the fruits of scholarship, to read meanings into decisions and resolutions that never entered into ordinary minds, then it is a fatal gift the less of which the professing Church of Christ possesses the better. Dr Laidlaw, whose motion is referred to above, was startled by this interpretation, and pointed out that the views expressed by Professor Smith which had caused such a storm in the Church were not tolerated in any sense except that "she declines to make the past promulgation of them by Professor Smith the ground for any judicial action".

When the Commission of the General Assembly met in August, a Committee was appointed to examine the article, and this Committee were to give in their report to a special meeting of the Commission in October. The Committee reported that "the statements made by the author in many particulars are such as are fitted and can hardly fail to produce upon the minds of readers the impression that Scripture does not present a reliable statement of the truth, and that God is not the Author of it." Passages of Scripture, continued the report, are spoken of (1) in an irreverent manner; (2) in such a way as to render it difficult for readers to regard God as the Author of them; (3) so as to naturally suggest that Scripture does not give an authentic narrative of facts or actual occurrences; (4) as discrediting prophecy in its predictive aspects; (5) the whole tendency of the writings examined is fitted to throw the Old Testament history into confusion, and to weaken, if not destroy, the very foundation on which the New Testament doctrine is built, and further that there is no adequate recognition of the divine element in the production of the Bible. Professor Smith was heard in his own defence and made an able speech, but fortunately, in this case it did not carry conviction. Professor Smith's able speeches and clever defences were now seen to be rather dangerous equipment where the higher interests of truth were at stake. The Commission decided to

ask Professor Smith to refrain from conducting his class during the coming session, which he loyally did. It was argued that the Commission was acting unconstitutionally in instituting a new process, but it was pointed out that the instruction to refrain from teaching was not an act of suspension but a precautionary order given under peculiar circumstances and which he might legally disregard. When the Assembly met in 1881, the action of the Commission was condemned as unnecessary, unwise, contrary to the spirit of the instructions given, and dangerous as a precedent, but, except in some of the speeches, it was not held as unconstitutional, and its conduct was finally approved by 439 votes to 218.

CASE BEFORE 1881 ASSEMBLY: PROFESSOR SMITH DISMISSED FROM HIS CHAIR

Principal Rainy was now at his wit's end for, though a master in ecclesiastical diplomacy, an undoubtedly difficult situation had arisen. The young professor who had been lauded to the skies was proving a rather troublesome person, even to his friends. The case was taken up in three separate sections — (1) the action of the Commission to which reference has been made; (2) Dr Rainy's motion on Tuesday, the 24th May, whose vital point was the last clause — "therefore the General Assembly, having the responsible duty to discharge of overseeing the teaching in the Divinity Halls, while they are sensible of the importance of guarding the due liberty of professors, and encouraging learned and candid research, feel themselves constrained to declare that they no longer consider it safe or advantageous for the Church that Professor Smith should continue to teach in one of her colleges." A counter motion was moved by Dr Alexander Whyte. Principal Rainy's motion was carried by 423 votes to 245. (3) Next day Dr Adam moved that "the Assembly appoint and declare that Professor Smith's tenure of his chair shall cease". The motion expressly conserved his salary. Professor A.B. Bruce moved an amendment. Dr Dods made a speech in defence of the Professor. 394 voted for Dr Adam's motion and 231 for Professor A.B. Bruce's.

So ended the Robertson Smith case as far as the Courts of the Free Church were concerned. A great flood of idle tears has been shed over the fate that overtook Professor Smith. His dismissal from his chair has been described as a blunder on the part of the General

Assembly, but in the estimation of many the only blunder about it was that the dismissal did not take place sooner. There was a slackness in dealing with the case that bore bitter fruits in the days to come. In reading through the Assembly, Commission and Presbytery proceedings, together with the comments made by the biographers of Professor Robertson Smith, Dr Rainy, Dr Begg and Dr David Brown in connection with this case, one is impressed with the amount of precious time that was wasted by the raising of little points of procedure by Professor Smith and his party, as if his case or the points at issue were to be decided by these. Reference has been made more than once to Professor Smith's haughty bearing towards his opponents, who though they had not drunk deeply of the Graf-Wellhausen well, had probably drunk out of a purer and more heavenly spring. The stress laid on the necessity of Hebrew learning ere the judges were competent to give a verdict on the questions raised shows the perverted judgment of the scholars. It has been pertinently pointed out that there was scarcely a question raised whose decision depended in any material degree on scholarship. The question was one of the authenticity, historical accuracy, and the inspiration of the Old Testament Scriptures, and if these cannot be decided without proficiency in a high degree of Hebrew scholarship and familiarity with the theories of the Graf-Wellhausen school, then the Church of Christ is in an unenviable position.

CHAPTER 5

Dr Dods' Glasgow sermon — Appeal to Assembly — Dr Dods' St Giles' sermon — Case of Dr Bruce — Motion re Confession of Faith in 1889 Assembly — Overtures on Inspiration at 1891 Assembly — Proposed Declaratory Act — Assembly of 1892 — Rev. M. Macaskill's motion on doctrine of inspiration — Ruinous effects of rationalism.

DR DODS' GLASGOW SERMON

We have seen the advance made by the Free Church since the Union controversy began in 1863, and the evil effects of it on her orthodoxy, peace and prosperity. But instead of calling a halt, the progress made in the departures from God's Word and its own original position was pursued with something like infatuated blindness.

In the year 1877 the Rev. Marcus Dods, Glasgow, published a sermon in which he made statements on the infallibility of the Scriptures which were contrary to the teaching of the Bible and the Confession of Faith. This sermon was considered by the Presbytery of Glasgow. In a letter sent to the Presbytery he withdrew the sermon, as it was then, on the distinct understanding that the views expressed in it should be allowed in the Free Church. This is his statement:— "In view of the decision to which the Presbytery came last Thursday, and in pursuance of the statement I then made, I beg now to express my willingness to withdraw my sermon in its present form, and I say that in view of the Presbytery's decision, and on the grounds on which the decision was based; and I desire that it may be put upon the record of the Presbytery that I withdraw my sermon on the distinct understanding that a majority of the Presbytery has found that the views expressed in my sermon and preface are to be tolerated within the Church, and are not condemned by the Confession. I am myself of opinion that the views I have expressed are consistent with the Confession, and I withdraw it only in deference to the Presbytery's opinion that the publication of these views has been ill-advised in form and in time. I have my own mind on the decision." The views which were before the Presbytery were: "No careful student of Scripture can well deny that there are inaccuracies

in the gospels and elsewhere — inaccuracies such as occur in ordinary writings through imperfect information or lapse of memory, sufficient entirely to explode the averment of infallibility." The majority of the Free Church Presbytery of Glasgow was prepared to leave it an open question in the Church whether such views on inspiration were to be tolerated in the Church. But the minority of the ministers and elders appealed against their decision to the Synod. The Synod sustained a part of the appeal, but dismissed the rest of it. The minority appealed to the General Assembly of 1878.

APPEAL TO ASSEMBLY

After explanatory statements by the appellants, and the long speeches by those who appeared in defence of the Synod's findings, Dr Rainy at the end of a characteristic speech moved as follows: "The General Assembly, considering that they are not in circumstances to enter with advantage on a discussion of the topics which this case appears to involve, and that no substantial interest appears to be imperilled by accepting the decision of the Synod, dismiss the protest and appeal, and declare the sentence of the Synod to have become final."

Dr Begg moved that: "The General Assembly dismiss the dissent and complaint, and affirm the judgment of the Synod in so far as it takes exception to the report approved by the Presbytery as not being a full representation of the dangerous character of the views set forth in the sermon and preface reported on, especially in not with sufficient emphasis condemning the view that there are errors in the Scriptures as originally given; as also in so far as affirmed the doctrine contained in the Standards in regard to the infallible truth and divine authority of the Holy Scriptures; but the Assembly regard that judgment as defective in so far as it does not explicitly reverse the judgment of the Presbytery; and the Assembly further enjoin the Presbytery of Glasgow to delete from their record the minute in regard to Dr Dods of December 5th now on the table, and to deal with him in regard to his views, reasserted in his letter contained in that minute." A division was then taken, when 316 voted for Dr Rainy's motion and 97 for Dr Begg's. Dr Begg dissented (Report of the General Assembly of the Free Church of Scotland (1878), pp. 229-252).

DR DODS' ST GILES' SERMON

In the year 1890 an overture from the Synod of Argyll came before the General Assembly. It read as follows: "Whereas, some views expressed by Dr Dods and Dr Bruce in recent publications seem not to be in harmony with the Word of God, the Confession of Faith, the authoritative standards of the Church; whereas, these views have caused a widespread alarm among professing Christians, and deeply wound the consciences of many of God's people within our bounds; and whereas, the action of the Free Church in this matter deeply concerns the glory of Christ's cause and kingdom: it is hereby humbly overtured by the Synod of Argyll to the General Assembly that they take the premises into consideration, and take steps as may seem in their wisdom the best to vindicate the honour of God's Word, and secure peace and harmony in our Church."

It appears from the speeches made by the movers and seconders of the several motions which were brought under the serious consideration of the Assembly in connection with the overture from the Synod of Argyll that the following charges were made against Dr Dods. Dr Dods in a sermon which he preached in St Giles', Edinburgh, said they "must not too hastily conclude that even a belief in Christ's divinity is essential to the true Christian". This language which was employed was taken hold of by Unitarians. It had been used by them as if it had been a testimony to their particular views. Another charge brought against Dr Dods was that he said: "If then we are accepting God's forgiveness, and living in the sunshine of His favour, we need not be seriously disturbed in spirit if we find that we cannot accept what is known as the orthodox theory of the atonement." Another charge brought against him was that he said: "If any one finds it impossible to believe in the bodily resurrection of Christ, but easy to believe in His present life and power, it would only be mischievous to require in him a faith he could not give in addition to a faith which brings him into a fellowship with Christ." He held also "that there were errors and immoralities in the Scriptures".

Dr Adam who moved the first motion gave what might appear as a thorough trouncing to Dr Dods for divulging such erroneous views; but ended his speech thus: "He did not mean at all that they were to be confined to every form and every expression of a bygone century. They must recognise the change of time, and habits of thought, and they must seek to have an adaptation of the truth to these altered

circumstances — it was to him one of the great proofs of Christianity that it admitted of that adaptation — and they ought most earnestly to see that that adaptation was made. Let them not, however, allow the substance to slip through their fingers while they were carrying on the process of adaptation. Let the great essentials be held fast in life and death." Such language and sentiments as these seem to mean that Dr Dods and such as held his heretical views were encouraged to expect a change in the public creed of the Free Church. It will become quite manifest that this was their inward and true meaning. There were five motions considered, the most of these pleading for toleration of the views under consideration; others demanding that the case should be dealt with in accordance with the practice of the Church in such cases. The vast majority were on the side of toleration while declaring that they held by the Word of God and the Confession of Faith. The majority for Dr Adam's motion was 237 over the motion of Dr Winter, who asked that Dr Dods should be libelled (Report of the General Assembly of the Free Church of Scotland (1890), pp. 70-121).

An appeal by the minority of the Free Church Presbytery of Edinburgh against a decision of that Court not to receive a libel against Dr Dods was brought before the same Assembly on the authority of the Synods of Glenelg and Chanonry by the Revs. M. Macaskill, Dingwall, and William Sinclair, Plockton. Mr Macaskill appeared also against the finding of the Edinburgh Presbytery. He made an able speech in which he charged the Edinburgh Presbytery with dereliction of duty towards God's Word, the Confession of Faith, and those who brought the libel and were quite ready to prove it or suffer the consequences; also towards the Free Church's constitution which they had solemnly vowed to maintain, and towards Dr Dods, who, he expected, would be anxious to clear himself of these charges if he could. Dr Rainy replied for the action of the Presbytery. He held that they acted quite constitutionally in their proceedings and denied that it was in order to shelve the libel that they sent it to the Assembly. When parties were removed from the bar, Dr Adam moved: "That the Assembly find that in all the circumstances the Presbytery were right in not proceeding further in the petition and libel without the sanction of the General Assembly; looking to the proceedings and findings in the case of Dr Dods at a former diet, the Assembly now decline to grant such sanction, and, therefore, they direct the Presbytery of Edinburgh to proceed no

further."

CASE OF DR BRUCE

At this Assembly (1890) also, Dr Bruce of the Free Church College, Glasgow, came before it charged with expressions in books written by him which were contrary to the received orthodox views of the inspiration of the Scriptures, especially of the New Testament. The Rev. R.G. Balfour moved that: "The Assembly approve of the report of the Committee (College Committee) as regards its conclusion, finding no ground for a process against Dr Bruce as teaching doctrine opposed to the Standards of the Church. But the Assembly also declare as follows: (1) With respect to the inspiration of the Gospels and the reliable character of their reports as to the life and ministry of our blessed Lord, the Assembly find that, by want of due care in his modes of statement, and by his manner in handling debated questions as to the motives and method of the Evangelists, Dr Bruce has given some ground for the misunderstandings and for the painful impressions which have existed. (2) With respect to Dr Bruce's doctrinal positions and his statement about the system of the Christian faith, the Assembly find ground for reminding Dr Bruce that, in endeavouring to state afresh the bearing of our Lord's teaching, and in setting forth aspirations after fresh light upon the matter of the teaching received among us, he was bound to express himself not only with essential loyalty to the Church's faith professed by him along with all his brethren, but, also, so as to make that continued loyalty evident to the world. With reference to both departments of this finding, the Assembly call Dr Bruce's special attention to the responsibility attached to his position. Finally, the Assembly cordially recognise the good gifts which Dr Bruce has brought to the service of the Church in the line of theological literature and otherwise, as well as those which distinguished Dr Dods, whose case was before the Assembly at a former diet. They assure those brethren of the Assembly's earnest desire for their acceptance and success in the important work which the Church has entrusted to them."

Mr Balfour, in his speech, referred to Dr Bruce's book, 'The Kingdom of God'. He would not say that there was any unfairness in the quotations made by brethren in Glasgow. These quotations were necessarily short, but when they read those passages with the context, and especially when the whole book was perused, and

perused, perhaps, more than once, then one began to see that the passages which startled at first sight were susceptible of a very harmless and suitable explanation. Mr Balfour quoted the following sentence: "But the question may be raised even in reference to the Synoptists (i.e., the first three Gospels) whether they can be regarded as giving a perfect and trustworthy report of the sayings of Christ." That the Assembly of the Free Church should allow such teaching by any one under its jurisdiction shows how far it had fallen from holding that "all Scripture is given by inspiration of God", the Holy Spirit. The language used by these professors as to the inspiration of the Bible verges on the denial of the trustworthiness of the records; still they were allowed to continue teaching the rising ministry of the Church. Mr Balfour gave another quotation: "The power which Jesus claimed to forgive sin is put upon this footing — God is willing that it (i.e., the privilege of forgiving) should be exercised by all on earth in whom dwells His own Spirit; and any right to forgive rests on this, that I am a sympathetic friend of the sinful, full of the grace and charity of heaven." Mr Balfour tries to justify this statement, and thus shows there were more than professors very unsound in the faith in the Free Church. Another quotation given was: "Jesus did not think of the elect as chosen to an exclusive salvation, or as enjoying a monopoly of divine favour. He regarded them rather as chosen to the noble vocation and function of saviours to their fellow-men. 'Ye are the salt of the earth'; 'Ye are the light of the world' — such was the language He employed to indicate the purpose of their election."

Mr Findlay, Larkhall, moved that: "The Assembly receive the special report of the College Committee and its sub-committee on the case of Dr Bruce, and thank them for their diligence. The Assembly find as regards that in the volume of Dr Bruce entitled, 'The Kingdom of God' and others of his writings there are many statements which are seriousiy objectionable and appear to be irreconcilable with the standards of the Church and the position and responsibility of a Professor of Theology. The Assembly remit this decision, along with the special report of the College Committee and its sub-committee, to the Presbytery of Glasgow to deal therewith as seems to them fit." Mr Findlay supported his motion with a faithful, vigorous, and convincing speech, in which he warned the Assembly of conniving at such unconstitutional and unscriptural doctrines as were divulged by Professor Bruce. He said: "No living Church of

Christ could be indifferent as to the teaching of her professors, and as to the views of divine truth promulgated from the chairs of Theology. Their colleges were the schools of the prophets, the nurseries of their future ministers. What was taught there would be reproduced in their pulpits; would, humanly speaking, mould the religion of their Church; and would, indirectly, have an important bearing on the highest interests of their land and of the world at large. No Church of Christ, if faithful to her divine Head, could shirk the duty of keeping a watchful eye over her Divinity Halls, and that duty was all the more imperative in a Church such as theirs, when the appointment of professors was not made by the State, but by the Church herself, and where the professors were directly responsible to the Church . . . In the Free Church their professors were chosen because they were believed to be sound in the faith, in harmony with the Church's creed, and prepared to teach the truth as embodied in the Church's standards; and if the Church should unhappily find herself to be mistaken, if the professors should be found to be at variance, or should be supposed to be at variance, with the faith of the Church, it was the Church's duty to interpose and, if necessary, to find a remedy."

This expression as regards the Church's duty towards her own creed; towards her rising ministry; towards the vigilant care she should exercise for the souls of the people under her jurisdiction; and towards the professors themselves, appeals to every right thinking man as being judicious, stating facts which could not be gainsaid, and an upright exposition of the duty of the Church. However plain it was that Professor Bruce's statements (many of which Mr Findlay brought before the Assembly) were contrary to the clear meaning of Scripture and the Confession of Faith, the majority in the Assembly had their mind made up that the new unbelieving views should be tolerated in the Free Church. To mention one point in proof of this, Professor Bruce wrote that the vows office-bearers made when ordained were an "ecclesiastical scandal of making solemn pretence of receiving *ex animo* what was only submitted to reluctantly as a condition of office". Every God-fearing and honest man will regard such a base insinuation with contempt; but there were many in the office of the ministry in the Free Church at this time, and after, who boasted that they were not committed to the doctrines of the Confession of Faith. Such would highly approve of Professor Bruce's statement, as we shall see by and by. After long

speeches were made on the merits and demerits of Professor Bruce's teaching and publications, they voted as follows:— For Mr R.G. Balfour's motion, 392; for Mr Findlay's, 237.

Mr John MacEwan dissented as follows from the finding of the Assembly in his own name and in name of such as adhered to his dissent: "We, the undersigned, ministers and elders, in our own name and in behalf of all who may adhere to us, hereby dissent from this judgment now come to by the Assembly. (1) Because it fails to do adequate justice to the grave questions raised regarding the divine authorship and infallible truth of the Word of God written. (2) Because, while partially condemning the views of Dr Bruce on several matters, the Assembly yet declare that they find no ground for process against him for teaching views which are opposed to the standards of the Church. (3) Because, by the rejection of the motion which provided an orderly way of affording Dr Bruce an opportunity of either vindicating or retracting the views which he is alleged to have set forth in the writings referred to in the College Committee's special report, the Assembly have by implication made these views of Holy Scripture matters of forbearance — that is, open questions in the Free Church. And we hereby declare that, in view of the vital interests imperilled by this decision of the Assembly, we hold ourselves not only at liberty, but bound by our ordination vows, to use all legitimate means to have this judgment reversed." Eleven ministers and six elders signed this dissent (Report of the General Assembly of the Free Church of Scotland (1890), pp. 145-180).

MOTION RE CONFESSION OF FAITH IN 1889 ASSEMBLY

At the Assembly of 1889 the following motion was passed: "The General Assembly having taken up the overtures regarding the Confession of Faith, and recognising alike the importance and difficulty of the question thus raised, and the indications of a present call to deal with it, hereby resolve to appoint a committee to make inquiry, and consider carefully what action it is advisable for the Church to take, so as to meet the difficulties and relieve the scruples referred to in so large a number of overtures — it being always understood that the Church can contemplate the adoption of no change which shall not be consistent with a cordial and steadfast adherence to the great doctrines of the Confession." The report of this Committee was submitted to the Assembly of 1890. In the report

several suggestions were made: (1) Some of those with scruples desired some action by the Church regarding the Confession. Some would have favoured the idea of making certain changes on the Confession itself. (2) Others, a very considerable number, strongly advocated an early relaxation of the formula, so as to give relief to those whose consciences were burdened in connection with certain matters. (3) The prevailing opinion was that the Committee should in the meantime contemplate the framing of a Declaratory Act, somewhat on the lines of the one prepared and adopted by the United Presbyterian Church. After delivering the report Dr Adam moved as follows: "The Assembly re-appoint the Committee, instructing them to prosecute the work entrusted to them by last Assembly, in accordance with the terms of the motion adopted by that Assembly."

The Rev. A.M. Bannatyne, Aberdeen, in a speech on this occasion said: "He wished the Assembly to understand that he, for one, held that if the Free Church departed from the Confession of Faith by which it bound him, in any of its particulars — to the whole of its particulars he adhered *con amore and ex animo*, and he had signed the Confession of Faith and the formula referring to it some three or four different times — if the General Assembly departed from that Confession of Faith with which the Church came to him saying, 'This is the confession of my faith, is it the confession of your faith? If it is the confession of your faith, then you can be a minister of this Church: I abide by that confession; do you abide by it?' — then he held that they had broken faith with him." The deliverance of the Committee was agreed to without going to a vote, and the Committee was re-appointed with the same instructions as they had received in 1889 (Report of the General Assembly of the Free Church of Scotland (1890), pp. 195-201).

OVERTURES ON INSPIRATION AT 1891 ASSEMBLY

When the report of the Committee on the Confession of Faith was taken into consideration in the year 1891, three overtures "anent the doctrine of the Inspiration of the Holy Scriptures, as contained in the Confession of Faith", were read:—

(1) The Synod of Sutherland and Caithness overtured as follows: "They desiderate a reaffirmation by the Assembly of the doctrine of Holy Scripture laid down in the Confession as to the great truths of

inspiration — the infallible truth and divine authority of Holy Scripture. This declaration is desired as suitable to restore confidence, unity, and brotherly love, which are so essential to the wellbeing of the Church."

(2) The Free Presbytery of Breadalbane overtured as follows: "Whereas the Confession of Faith Committee have unanimously recorded their full and steadfast adherence to the doctrines laid down in the Confession as to the great truths of inspiration, infallible truth, and divine authority of Holy Scripture, as proceeding from God, who is the Author thereof; and whereas the adoption of such a finding by the Assembly would greatly tend to allay the anxiety which at present prevails regarding those vital and fundamental truths, etc."

(3) The Presbytery of Dornoch overtured: "Whereas in view of recent dissensions and proceedings, anxiety unduly prevails as to the Church's relation to Holy Scriptures, her supreme standard; whereas it is of the utmost consequence, with a view both to vindicate divine truth and the peace and prosperity of the Church, that all doubt on such a question be at once removed: It is humbly overtured . . . that the Assembly on the report of the Confession of Faith Committee, declare anew the full and steadfast adherence of the Church to the doctrines laid down in the Confession, as to the great truths of the inspiration, infallibility, and divine authority of Holy Scripture, as proceeding from God, who is Truth itself, the Author thereof, etc."

Dr William Balfour tabled the following protest: "In our names and in behalf of all who may adhere to us, we, the undersigned, protest that, in taking part in any discussion arising in connection with the proposed Declaratory Act anent the Confession of Faith, now on the table, we are not to be understood as admitting the lawfulness of altering the relation of this Church to any part of its received doctrines as set forth in its authorised standards, or in the terms of subscription thereto, as is implied in said Act."

PROPOSED DECLARATORY ACT

The proposed Declaratory Act referred to by Dr Balfour is as follows:—

> "Whereas, it is expedient to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons who receive licence or are admitted

to office in this Church, the General Assembly, with consent of Presbyteries, declare as follows:—

(1) "That in holding and teaching, according to the Confession of Faith, the divine purpose of grace toward those who are saved, and the execution of that purpose in time, this Church most earnestly proclaims, as standing in the forefront of the revelation of grace, the love of God, Father, Son, and Holy Spirit, to sinners of mankind, manifested especially in the Father's gift of His Son to be the Saviour of the world, in the coming of the Son to offer Himself a propitiation for sin, and in the striving of the Holy Spirit with men to bring them to repentance.

(2) "That this Church also holds that all who hear the gospel are warranted and required to believe to the saving of their souls; and that in the case of such as do not believe, but perish in their sins, the issue is due to their own rejection of the gospel call. That this Church does not teach, and does not regard the Confession as teaching, the foreordination of men to death irrespective of their own sin.

(3) "That it is the duty of those who believe, and one end of their calling by God, to make known the gospel to all men everywhere for the obedience of faith. And that while the gospel is the ordinary means of salvation for those to whom it is made known, yet it does not follow, nor is the Confession of Faith to be held as teaching, that any who die in infancy are lost, or that God may not extend His mercy, for Christ's sake, and by His Holy Spirit, to those who are beyond the reach of these means, as it may seem good to Him, according to the riches of His grace.

(4) "That in holding and teaching, according to the Confession of Faith, the corruption of man's whole nature as fallen, this Church also maintains that there remain tokens of his greatness as created in the image of God; that he possesses a knowledge of God and of duty; that he is responsible to comply with the moral law and with the gospel; and that, although unable without the aid of the Holy Spirit to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy.

(5) "That this Church disclaims intolerant or persecuting principles, and does not consider her office-bearers in signing the Confession, committed to any principles inconsistent with liberty of conscience and the right of private judgment.

(6) "That, while diversity of opinion is recognised in this Church on such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth, the Church retains full authority to determine, in any case which may arise, what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of her unity and peace."

Dr Rainy then proceeded to explain the Declaratory Act relative to the instruction given by the Assembly of 1889 to the Committee on the Confession of Faith; especially, their duty to such as had difficulties and scruples in signing their adherence to the Confession without some explanation of its meaning in certain statements. The Constitutional party rightly put the question: "Who was responsible for raising these difficulties and scruples? Was it not the Professors who, not only destroyed the faith of their students, and many others besides, in the inspiration and infallibility of the Bible, but made it impossible for such to believe the doctrines of the Confession of Faith? and the majority in the Assembly of the Free Church who shielded these Professors from the discipline of the Church." These were the real parties responsible for there being any difficulties and scruples in the Free Church, and they were now the framers of the Declaratory Act.

It will be necessary to look carefully into the meaning of the Declaratory Act so as to find out how these difficulties and scruples were to be removed, and also to find out what was really the nature of them. Dr Rainy had a very difficult task to perform when he began to explain the meaning of this Act to the Assembly; it was easily seen that he realised it to be so. "He did not mean," he said, "to occupy the time of the Assembly by general remarks on the relation of Churches to their Confessions; the importance, on the one hand, of Confessions as declarations and witnessings of the Church's adherence to the truth, as it sees it and understands it; and on the other hand the importance of their not allowing Confessions to become bonds of slavery; their not allowing Confessions to occupy the place that belongs to the Word of God alone; their not allowing themselves to be led to forget the respect that was due to the reasonable liberty of judgment of those who were united to them in the service of the same Lord." He pointed out that other Presbyterian Churches had made Declaratory Acts already and that this was a guide and encouragement to them in framing and producing

this Act. He moved as follows: "The Assembly approve generally of the report, and return their thanks to the Committee, especially to the Convener. They approve of the proposed form of a Declaratory Act, and resolve to send it down to Presbyteries as an overture under the Barrier Act. They remit to the clerks to prepare an overture in proper form, and to report to a future diet of this Assembly. The General Assembly re-appoint the Committee, renewing their former instructions, and directing them in particular to revise the Act (1846) anent questions and formula, and to consider in what way it may best be adapted to the Declaratory Act." Rev. Robert Howie, Govan, seconded the motion, and followed Dr Rainy in setting up a weak and apologetical defence for the Declaratory Act. It was easily discerned that what gave them the courage they showed was not any merit in the Act, but the assurance they had that they were supported by a large majority in the Assembly and throughout the Church.

Rev. Murdo Macaskill, Dingwall, moved the following motion: "They receive the report, thank the Committee, and especially the Convener; but in regard to the Declaratory Act prepared by the Committee on the Confession of Faith, and now proposed to be transmitted to Presbyteries under the Barrier Act, the General Assembly refuse to adopt and transmit the same: (1) Because the Act as now proposed to be sent down to Presbyteries is virtually subversive of the Calvinistic doctrine as set forth in the Confession of Faith, while its last clause gives encouragement to the utmost laxity of faith on the part of those who subscribe it. (2) Because, though it were otherwise unexceptionable, it would still leave the difficulties which many profess to feel to the Confession of Faith untouched, and the end proposed thus unattained. (3) Because, while professedly designed to relieve the burdened consciences of men who have signed the Confession of Faith, this Act would lay a serious burden on the consciences of those who adhere to the Confession of Faith as agreeable to the Word of God, and as the confession of their faith. (4) Because this particular mode of dealing with alleged difficulties in the Confession has never been considered and adopted by this Church, as it ought to have been, before such an Act was prepared."

In support of this motion, Mr Macaskill said: "The report of the Confession of Faith Committee, with the recommendation it made, he considered, so far as it travelled through the Confession, quite as much an insult to the Christian intelligence of this Church as it was

to the Confession of Faith itself, the eminent men by whom it was composed, and the whole line of eminent theologians, by whom, for more than two centuries, it had been cordially adopted and defended, as a most lucid and admirable compendium of gospel truth and of Christian duty. To him there was something ludicrous in a small company of modern theologians, some at least of whom have not yet cut their theological wisdom teeth, sitting for an hour, or an hour and a half, on ten or eleven days in the year, coming forward with an amended edition of what cost the grand theologians, the profound biblical scholars, and Christian philosophers of the Westminster Assembly, as many months as it has cost these gentlemen hours . . . " He criticised the deliverance of the Committee in reference to "such points in the Confession as do not enter into the substance of the Reformed faith therein set forth." He took up in the light of this, the doctrine of the inspiration of God's Word; he then referred to the doctrine of the atonement and the person of Christ and His resurrection, and many others which he knew entered very fully into the essence and substance of the Reformed faith. He held by the Confession. He signed it when he became a minister of the Church, and he protested against them touching one single letter of the Confession. It was a contract that had been made with him, and he could call the Church to account if that contract was interfered with; and he challenged the Church to take the Confession and mangle it in any way they chose. These words were good, but it will appear later on how little value could be placed in such language. Some who professed to be leaders had learned the practice of being mighty in word but not in deed — saying one thing this year and next year quite the reverse. Dr William Balfour, Edinburgh, seconded Mr Macaskill's motion. After several had spoken for and against the motions, the vote was taken. There voted for Dr Rainy's motion 428; for Mr Macaskill's 66. Dr William Balfour dissented as follows: "We, the undersigned, dissent from the deliverance now come to anent the Declaratory Act regarding the Confession, because in our judgment it is subversive of the doctrines of grace as set forth in said Confession" (Report of the General Assembly of the Free Church of Scotland (1891), p.p. 74-94).

ASSEMBLY OF 1892

On the 26th May, 1892, the Assembly took up the return to the overture anent the Declaratory Act. Rev. Murdo Macaskill, Ding-

wall, said: "We feel that the discussion on which we are about to enter is a very grave discussion, and, therefore, in our own names, and in behalf of all who may adhere to us, we, the undersigned, protest that in taking part in any discussion arising in connection with the proposed Declaratory Act anent the Confession of Faith sent down by last Assembly to Presbyteries under the Barrier Act, we are not to be understood as admitting the lawfulness of altering the relations of this Church to any part of its received doctrines, as set forth in the terms of subscription thereto." This protest was signed by eighteen ministers and twelve elders.

Dr Rainy, after the Declaratory Act had been read to the Assembly, moved that: "The General Assembly, finding that the overture of a Declaratory Act anent the Confession of Faith has obtained the requisite approbation from the Presbyteries of the Church, pass the same as a Declaratory Act, with consent of Presbyteries." "One is conscious," he said, "that this Declaratory Act, and other kinds of discussion in some degree entering on grounds analogous to this, are environed with danger, and are regarded at present with a certain amount of suspicion and apprehension. There is no doubt that we are passing through times which, to a certain extent, exercise the wisdom and thoughtfulness of the Churches. There is no doubt that in some respects the present is a time of transition — of lively movement in the mental world. There is a certain heave going on in the method of human thought with reference to all subjects . . . , and no Church that is a living Church — that seeks to deal in a living way with the men and the thought of its time can escape from a certain participation in the common conditions of human thought as they exist in our time . . . But if ancient creeds, if a document like our confession is not to fall into that position of regarding it merely as a historical document — it can only be by the Church making it plain that it occupies a living relation to the documents on which it rests, and whose authority it professes to maintain — showing that it has a present mind as to the construction which it sees is its duty to put on its Confession, as to the measure and the manner in which it conceives the obligations which entrants to office are undertaking when they become office-bearers in the church."

It appears evident from the above sentences taken from Dr Rainy's speech that he was looking at the progress of thought at that time as the guiding light of the Free Church as to the construction she ought to put on certain doctrines and principles in her Con-

fession of Faith, instead of looking to God's inspired Word as the framers of the Confession did in constructing it with the utmost care. This explains also why the heretical professors who had been accused before her courts were shielded from the discipline of the Church, for they were looked upon as men who were moving with "the present thought" of the time. But taking this way of construing such a document as the Confession of Faith was tantamount to an effort to bring rationalism and simple and implicit faith in God's Word to have the same place in the creed of the Church — to give the same place to the vagaries of men who should have never been tolerated within the Church, as to the Confession which was solidly based upon the Holy Scriptures.

Dr John Macewan, Edinburgh, moved: "The General Assembly having now on their table the final report of their Committee anent the Confession of Faith and the returns from Presbyteries anent the Declaratory Act; and taking into consideration (1) the serious difference of judgment which exists in the Church regarding that Act, as shown by these returns and otherwise; (2) especially considering that the Presbyteries of the Church have not yet had a legitimate opportunity of suggesting any amendments on said Act to which they are justly entitled; (3) considering, further, the grave importance of the changes proposed on the preamble to the formula; on the questions put to office-bearers; and on the formula itself, and the close relation in which these stand to the Declaratory Act — reappoint the Committee, and transmit these documents, including the Declaratory Act, to the Presbyteries for their consideration, instructing them to forward any suggestions they may have to make to the Committee not later than the 1st February, 1893 — the Committee to tabulate the results and their judgment there-anent to the next General Assembly." "At last Assembly," he said, "Dr Rainy had not said that the Committee was unanimous. In substance, however, Dr Rainy had said that they had had differences of opinion on many things, but that none had thought the difference so important as to make them take the formal steps of protesting and dissenting. One of the reasons why such a thing was not done was that it never occurred to him for a moment that any other steps would have been taken by that Assembly when the Committee finished its labour and laid the report on the table. It had never occurred to him for a moment that that report would be *ipso facto* turned into an overture under the Barrier Act, and that the Presbyteries of the Church were to be deprived of what he held to be

their right and privilege to look at the handiwork of the Committee, and to give that fair and honest criticism upon it that Dr Rainy had referred to . . . With all deference to Dr Rainy, he wished to point out that never in the former history of the Church, when there was a known and large difference of opinion in the Church had an Act been *ipso facto* turned into an overture under the Barrier Act. He had looked into the past history of the Church, and he found no case analogous to what was proposed. Three years ago the General Assembly appointed a Committee on this matter. They took two years to accomplish this first part of the business — namely, the Declaratory Act. The Church had no knowledge of what was done during that period until the Committee's report was laid on the table . . . Dr Rainy had used very extravagant language in describing the majority; for it was certainly a formidable thing to see above twenty-three Presbyteries rejecting this Act."

The vote was then taken. For Dr Rainy's motion there were 346 votes, and for Dr Macewan's 195 (Report of the General Assembly of the Free Church of Scotland (1892), pp. 145-172). The result was received with cheers and waving of hats. Rev. M. Macaskill then dissented in his own name and in the name of all who might adhere to him, submitting six reasons of dissent and appending a protest — eighteen ministers and seventeen elders signed this dissent and protest. The terms of this dissent and protest are not recorded in the Assembly Report. There were three other parties that dissented, but none of these dissents is recorded in the Assembly Report.

REV. M. MACASKILL'S MOTION ON DOCTRINE OF INSPIRATION

Mr Macaskill then submitted the following motion: "Whereas, the College Committee, in their Report for 1890, recognised the existence of grounds for the profound anxiety felt by many office-bearers and members of the Church on account of the views promulgated with respect, among other doctrines, to the inspiration and authority of Holy Scripture; whereas, the deliverance of that Assembly failed to allay the anxiety which had been awakened, last Assembly came to a finding in regard to the Church's position as to the inspiration and authority of Holy Scriptures, which was designed to remove the anxiety which continued to prevail; whereas, since last Assembly, views have been promulgated, and are being disseminated, which are not only fitted to defeat the end contemplated by the finding of that Assembly, but to shake and overthrow the faith of the people in the inspiration, infallible truth, and divine authority of Holy Scrip-

ture, and the several books thereof, as enumerated in the Confession of Faith, which should be clear and well established: the General Assembly, having respect to the unsettled views that are abroad regarding the inspiration of Scripture and other matters, resolve to appoint a Committee to draw up a pastoral address, to be read from all the pulpits of the Church after it shall have been submitted to and approved of by this Assembly."

Mr Macaskill, in speaking to his motion, began by quoting the following words from Dr Dods: "There are two processes by which they might arrive at a conclusion that a writing was inspired — first, as in reading any book, they formed an opinion of it, and either pronounced it stupid or felt in it a touch of genius, or in reading the work of an inspired man they might arrive at the conclusion that it had been written with divine aid, the Holy Spirit in them responding to the spirit in the book, as Paul said the spiritual man judgeth all things; second, they might believe in the inspiration of a book, first of all, because they believed in Christ, and that He authorised certain persons to speak in His Name and with His authority and Spirit. Again, let them always remember that the true Protestant order was, first, faith in Christ, and, second, faith in Scripture. Their faith in Christ did not hang upon their faith in Scripture as an inspired book, but their faith in Scripture hung upon their faith in Christ. He, and he only, was the true Protestant who knew that God has spoken to him in Christ, and he knew this irrespective of any infallible authority separate from Christ Himself, whether it was the authority of a Church or the authority of Scripture." Mr Macaskill asked if these were the views held by the Free Church concerning the inspiration and divine authority of God's Holy Word? Where did Dr Dods get the Christ in whom he believed? If he knew what Rationalism was — and he thought he did — he said that was the purest possible Rationalism . . . Was that the teaching of the Free Church?" As Mr Macaskill was proceeding with his speech on these lines, the interruption became a real pandemonium. It was evident that the majority were determined to protect their idols at all costs. So Mr Macaskill had a hot time of it between professors, ministers, and elders, but he stood his ground well. Only 47 voted for his motion (Report of the General Assembly of the Free Church of Scotland (1892), pp. 172-179; 189-202).

RUINOUS EFFECTS OF RATIONALISM

The Free Church in 1843 had a class of professors teaching her

future ministers in theology who were notable for learning, piety, intelligence, and soundness in the faith. The same could not be said of her professors since the case of Professor Robertson Smith had come before the Assembly. One after another of them were charged before her courts for teaching doctrines quite subversive of the Scriptures and the Confession of Faith. These made great claims for new light and learning, which required that they should not be bound to the doctrine of inspiration set forth in the Confession, or, in fact, to any doctrine of inspiration except what their own spirit or reason approved of. This was the very essence of rationalism. How did so great a change come about in less than thirty years? Was it because they were superior to Drs Chalmers, Cunningham, and others, in learning or mental powers? The answer must be, no. Where did these new-light men receive this light which has proved to be truly darkness? They got it from the rationalists of Germany. The opposition to the views of the professors was said to be based on ignorance and the inability of their opponents to understand what these learned men taught, but as time went on it became clearer and clearer that the critics of the new views had a much clearer understanding than those who supported them. Professor Bruce grew bolder and bolder in setting forth his new views, and at his end had drifted far away from the doctrinal position of the Free Church. As for Dr Dods, he has left on record where his unbelieving scholarship landed him. "I am a backslider," he writes. "I used to enjoy prayer, but for years I have found myself dumb. Of course one can always make a prayer, as I do every morning for my class; but prayer in the sense of asking for things has not been a proved force. The thing I have chiefly prayed for all my life I have not got. Communion with the Highest and consideration of Christ are, of course, efficacious to some extent, but I pray now not because my own experience gives me any encouragement, but only because of Christ's example and command." But the amazing thing is that the large majority of her ministers and elders got so quickly out of the good old path, and, as we shall see, even the minority who fought bravely till the day of acting instead of speaking had come, became so weak as to cave in to those who were abandoning not only the original creed and constitution of the Free Church, but also the gospel which the Lord had on several occasions blessed to the conversion of many sinners within her pale. That this was done for another gospel upon which the Holy Ghost pronounced a curse is amazing in the extreme.

It became evident that no discipline could be exercised in her inferior or supreme courts. These rationalistic tenets had come to stay in her, and her office-bearers should any of them feel bound in conscience to prosecute professors or ministers before any of her courts for heresy, were now told that such could not be allowed. They might teach as they used to do, but they were to allow the new lights to teach their own rationalistic doctrines without let or hindrance. Where was the Free Church of 1843 now? It was truly a thing of the past, should all the ministers, elders, students, and people acquiesce in her changed condition, and bow down to the irresponsible leaders who ruled by force of numbers within her so tyrannically. But, as we shall see, the Free Church was saved from such a catastrophe.

In the dissent and protest entered upon when the Declaratory Act was passed, an appeal was made to the Assembly of 1893, to take steps to repeal that Act. This caused that no separation took place during that year, because there might be a hope that another Assembly would take steps in that direction. The effect of this hope and the disillusion which it met with in 1893 will be considered in the next chapter.

CHAPTER 6

The Barrier Act — Meetings of the Constitutional Party — Glasgow meeting in 1892 — Rev. D. Macfarlane declares his intention to separate — Protests against the Declaratory Act in the inferior courts — Overtures for repeal of Declaratory Act — Rev. D. Macfarlane's protest — Departures of Free Church from her original position.

THE BARRIER ACT

Since the Barrier Act has been referred to so often already, and will cross our path again and again as we proceed, it may be advisable to give it here so that readers may have it at hand. It is as follows:

> "The General Assembly, taking into their consideration the Overture and Act made in the last Assembly concerning innovations, and having heard the Report of the several Commissioners from Presbyteries to whom the consideration of the same was recommended, in order to its being more ripely advised and determined in this Assembly, and considering the frequent practice of former Assemblies of this Church, and that it will mightily conduce to the exact obedience to the Acts of Assembles, that General Assemblies be very deliberate in making of the same, and that the whole Church have a previous knowledge thereof, and their opinion be had therein, and for preventing *any sudden alteration or innovation, or other prejudice to the Church, in either doctrine, or worship, or discipline, or government* thereof, now happily established; do, therefore, appoint, enact, and declare, that before any General Assembly of this Church shall pass any Acts, *which are to be binding rules and constitutions in the Church*, the same Acts be first proposed as overtures to the Assembly, and, being by them passed as such, be remitted to the consideration of the several Presbyteries of this Church, and their opinions and consent reported to their Commissioners to the next General Assembly, who may pass the same, in Acts, if the more general opinion of the Church thus had agreed thereunto."

This Act was passed by the General Assembly of the Church of Scotland in the year 1697. It was under this Act the Declaratory Act was passed.

MEETINGS OF THE CONSTITUTIONAL PARTY

On the evening of the day upon which the Assembly of the Free Church passed the Declaratory Act, a meeting was held by some of the Constitutional Party in the New College, Edinburgh. It was moved, seconded, and unanimously agreed to that Dr William Balfour should act as chairman. He made a statement to the following effect: "It has come to this pass now in the Free Church that only two alternatives are left us. (1) We must separate from those who were responsible for passing the Declaratory Act immediately and declare ourselves the Free Church as this Church was settled in 1843; or (2) if we remain in this Church, and, if we continue to fight for the Creed and Constitution of the original Free Church we shall be kicked out one by one." One of the ministers present rose up and warned them of the danger that their people might not follow; that their pulpits would immediately be occupied by ministers of the opposite party; that they all knew the great trials to which ministers and their congregations were exposed for many years after the Disruption of 1843, before they were enabled to build churches and manses; and that the property and funds of the Free Church belonged to her as well as her creed and constitution. When he sat down, the Rev. Murdo Macaskill, Dingwall, rose and said: "I never thought or dreamt of a disruption." Yet this was the man who more than once in public said: "This movement on the part of our opponents means — Bible or no Bible, Confession of Faith or no Confession of Faith. Let Dr Rainy and his party put their fingers on the Confession and the whole thing is done."

It was then suggested at the meeting that a policy of fighting within the Church should be adopted. One of the ministers called attention to the fact that there were some students present and that an opportunity should be given them of expressing their minds. Mr Macaskill was averse to this, but ultimately three of the students expressed their views and made it quite clear that they intended to leave the Declaratory Act Free Church. The speeches made by the students impressed the ministers, and Mr Macaskill voiced their feelings in saying that this matter was much more serious than he had imagined, and he accordingly moved that the matter be taken into further consideration at a later meeting to be held on the following Monday. The meeting was duly held, but all that was done was the appointment of a committee to call a meeting of ministers who were in sympathy with the Constitutional Party in the Free Church. When this meeting took place, it was quite clear that many

were in full sympathy with the changes that had taken place in the Free Church. When one of these was challenged for being present, he drew out of his pocket the circular calling the meeting and said: "This is my authority." Another declared that he had been teaching the doctrines of the Declaratory Act for twenty years. Though it was declared from the platform that only office-bearers had a right to be present, there were sixteen students in the hall, and one of them was permitted to speak. In the evening the students held a meeting by themselves, and after prayerful consideration came to the following decision, the gist of which is as follows: What had been done at the above meeting had not in the least degree relieved the consciences of the Constitutional Party or those adhering to them from the unscriptural teaching of the Declaratory Act and the heretical views which were now, with the authority of the Church, to be protected within its pale; and until the Constitutional ministers would take effective steps to relieve themselves and the people from these pernicious doctrines, the students would not acknowledge the courts of the Free Church. A copy of the resolution was sent to the Secretary of the Committee which had convened the above meeting and was considered the following day, but the request of the students was ignored.

GLASGOW MEETING IN 1892

A meeting was held in Glasgow for further consideration of the course to be followed in the circumstances. At this meeting a Committee was appointed with which the students could hold conference if they so desired. Dr William Balfour whose opposition to the Declaratory Act was much appreciated by many in the Free Church, said at this meeting: "He had no hesitation in saying that the present body of men who constituted the Free Church of Scotland would cease and determine to be the Free Church of Scotland the moment that Act was passed." At this stage Dr Balfour, in common with others, had evidently made up his mind to leave the Free Church as represented by the Rainy party. After the General Assembly of 1892 the Constitutional Party held a meeting at Glasgow and passed a resolution that all students following the Constitutional Party in the Free Church were requested to attend the Colleges of the Free Church that year, and that such as did not attend were not to be considered as Constitutional students afterwards. Following this a meeting of Constitutional students was

convened. Ten answered the invitation and issued a statement to the effect that as the Free Church had changed her creed and constitution they ceased to be students of the Free Church and refused to enter her theological colleges. Some of the students who were in their divinity course went to the Assembly's College, Belfast, for the session 1892-3.

REV. D. MACFARLANE DECLARES HIS INTENTION TO SEPARATE

Near the end of 1892 the Rev. D. Macfarlane who was not a member of the Assembly that year, made it clear to some friends that if the Declaratory Act was not repealed at Next Assembly, he would separate from the Church which had passed the Declaratory Act. The situation was now assuming a serious aspect as month after month was passing, and the General Assembly was drawing near. In February, 1893, a meeting of Constitutional ministers and elders was convened at Inverness. The result of the ministerial deliberations was the discovery that the Declaratory Act was not binding. How this came about will probably remain a mystery until the secrets of men's hearts are revealed. When one remembers the eloquent speeches, the brave words and the damaging indictment made against the Declaratory Act by leading Constitutionalist ministers, the above discovery is inexplicable. This unexpected wheel-round was viewed with amazement by many who had listened to the soul stirring and denunciatory speeches against the Declaratory Act by these modern sons of Ephraim. The confidence of the people got a rude shock, and the discredited leaders latterly became as voiceless as they had hitherto been vocal, except for the lame efforts they made in hopelessly trying to make people believe in their consistency.

These waverings opened the eyes of such as were not willing to be led blindfolded to follow a Church which had ceased to be the Free Church of Scotland as regards her adherence to an infallible Bible, or to the Confession of Faith solidly based upon its doctrines and principles. A meeting of elders was held at Flashadder in Skye, at which resolutions were unanimously passed to the effect that if the General Assembly in May, 1893, would not take steps to rescind the Declaratory Act, they would no longer remain in her communion. These resolutions were published in the 'Nothern Chronicle', and an advertisement calling all the office-bearers of the west of Inverness-shire and Ross-shire, who were in agreement with the resolutions to meet the Skye elders at Achnasheen on a fixed date — 23rd May,

1893. When the meeting was convened, a motion was submitted asking for delay until it should be known what the Constitutional Party would do at the Assembly. Another motion was submitted to the effect, that if the Assembly should take steps to have the Declaratory Act repealed there should be no separation, but should the Assembly refuse to do so, all who voted for the motion should feel bound to separate from the Declaratory Act Church in order to continue their adherence to the Free Church as constituted in 1843. When the motions were put to the vote, 6 voted for the first motion, and 26 for the second. A telegram was sent to Rev. M. Macaskill informing him of this, which he read in face of the Assembly, but the Rainy party had their mind made up. They had also learned by this time that the so-called Constitutional Party did not intend to separate.

PROTESTS AGAINST THE DECLARATORY ACT IN THE INFERIOR COURTS

A discussion took place in the General Assembly on Saturday, the 20th May, 1893, relative to the protests the Constitutional Party declared in their dissent they would enter upon the records of the inferior courts against the Declaratory Act. The first case came from the Synod of Sutherland and Caithness. At a meeting of that Synod, when Presbytery Records were examined, there was found in the Dornoch Presbyterial Records a statement made by the minister settled over the Dornoch congregation, to this effect: "I am to sign the Confession of Faith, *simpliciter*, and wholly irrespective of the Declaratory Act passed by last Assembly, as signed at my licence, and by the other members of this Presbytery." The Synod, by a majority of its members, ordered this statement to be erased. The Rev. C.G. Ross, Berriedale, protested against the Synod's finding and appealed to the Assembly. Dr Thomas Smith moved: "that the Assembly sustain the dissent and complaint, and reverse the judgment of the Synod." Dr Rainy moved: "that they dismiss the appeal, and sustain the judgment of the Synod, so far as to enjoin the Presbytery to record in its minutes this finding of the General Assembly." After a prolonged debate for and against such protests being allowed on the records of the inferior courts, there voted for Dr Rainy's motion 136, and for Dr Smith's 56.

Protests came up from the Synod of Glenelg against statements inserted against the Act on the records of the Presbytery of Abertarrf and the Kirk-sessions of Kilmallie and North Ballachulish. "The

Synod of Glenelg sustained the action of the Presbyteries of Abertarrf, of Lochcarron, and of Skye in inserting the protest in their records, and in sanctioning the insertion in the records of the Kirk-session of North Ballachulish and Kilmallie, protests against the Declaratory Act passed by last Assembly." Rev. John M'Intosh, Fort William, spoke against the Synod's finding, while Rev. Angus Galbraith, Lochalsh, spoke in support of it. He said he did not think it was right, he did not think it was strictly legal, to have made such a change as this (viz., such as is made in the Declaratory Act) without consulting the people and finding out in the same way whether they approve this sweeping change of their creed as a Church . . . It might be said that their people were not competent to deal with such a question, but to say so was not very complimentary to the Free Church and her fifty years of teaching. But their people knew more, and had more discernment than they were sometimes given credit for. They could very well see the distinction between the Free Church of 1843, and the Declaratory Act Church of 1893. Dr Rainy moved: "that they sustain the dissents and complaints, and direct the courts concerned to expunge these resolutions." Dr John M'Ewan moved: "that they dismiss the dissents and complaints, and affirm the judgment of the Synod of Glenelg in these cases." It turned up during the debate on these motions that the papers, in reference to the resolutions on the records of the Presbytery of Abertarrf and the Kirk-session of Kilmallie and North Ballachulish, were not before the Assembly. Dr Rainy, in this connection, then moved: "That the Assembly sustain the dissents and complaints, reverse the judgment of the Synod, and order the deletion of the protest and declarations referred to from the Records of the Presbyteries of Skye and Lochcarron, but not having the documents in the case of Abertarrf before them, they pass from consideration of it." This motion was put against Dr M'Ewan's and carried by a majority. Dr M'Ewan dissented and seven others with him (Report of the General Assembly of the Free Church of Scotland, 1893, pp. 55-65).

OVERTURES FOR REPEAL OF DECLARATORY ACT

On Thursday, 25th May, the Assembly took up consideration of ten overtures for the repeal of the Declaratory Act. Rev. Angus Galbraith, Lochalsh, spoke in support of the overture from the Synod of Glenelg. He said that some of them did not expect that they should have to appear at the bar of that House praying the Assembly

to rescind this Act. They had been led to understand that it was optional for them to receive or to reject this Act, but the discussion on Saturday made it plain that *the permissiveness was only in name, not in reality*. It was very small comfort for them to be told that this Act was not intended to interfere with their personal beliefs *when they learned that it regulated their creed and public testimony as a Church* . . . They maintained that it (the Act) asserted views at variance with the Confession of Faith and the Holy Scriptures. If it was not so, he asked, why was it necessary to change the Questions and Formula? . . . It just came to this, that it was the signing of the Confession of Faith with a qualification, and that qualification was to be as wide as the Act, and that would be wide enough . . . In the four heads specified in the Act, views were stated which they regarded as at variance with the object of the Confession. To make the Church the judge of truth was pure Popery; and notwithstanding all the praise heaped on their Professors last night, they were not prepared to take Drs Dods, Bruce, Candlish, and Professor Henry Drummond to determine for them what should enter into the substance of the Reformed Faith . . . He took leave to say that they from the Highlands would find it very difficult to go back and face their people after the deliberations of last Saturday, and if it was repeated that day by continuing the Declaratory Act, they should have a very difficult and delicate task to face.

Dr Rainy in his speech, which followed immediately Mr Galbraith's, said: "Now if that phrase (optional) is to be used, then the contents of the Declaratory Act, or what it specifically sets forth, no doubt may be said to be optional, in so far as each minister and each member of the Church is perfectly free to approve or not to approve of this explanation, so long as he takes his stand, as to what he holds and teaches, within the line of the Confession of Faith itself. That is plain. *But then it is also true that this Act has set forth the Church's understanding of the range of opinion which is open in this Church in its own understanding of what is involved in the acceptance of the Confession of Faith by our ministers and elders. It sets forth that, and as long as it lasts, no doubt it is authoritative.*" He moved: "that the Assembly pass from these overtures." Dr W.R. Taylor, Glasgow, seconded.

Dr Winter, Dyke, moved: "The General Assembly, having taken up consideration of the overtures and petitions for the rescinding of the Declaratory Act of last General Assembly, and finding that great anxiety is felt in various quarters as to the effect of the said

Declaratory Act on the unity and peace of the Church, and being willing, so far as in them lies, to relieve such anxiety, hereby agree to remit to a committee to consider and report to next General Assembly in what form the prayer of the overtures and petitions may best be dealt with." Mr Macaskill, Dingwall, said in support of this motion that they knew as a matter of fact — and Dr Ross Taylor knew as well as he did — that in the county with which he was intimately connected, there were not a few of their most powerful and pious people who had either left the Free Church or were waiting to see what this Assembly would do that day. He knew that in the county from which he hailed also that that was the real state of things. They might have seen from the public press that thirty of their office-bearers met, and by a majority of 26 to 4 resolved that if the Assembly would no nothing in relieving their consciences, their connection with the Free Church ended the moment the telegraph carried to them the result of the vote that day. And he would solemnly warn the Assembly that if these 26 office-bearers, or even less, broke away from the Free Church in the Highlands, it would take more than Dr Rainy could do, or they in the Highlands could do, to hold the Highlands any longer for the Free Church . . . This was the Assembly of the Free Church of Scotland, and that Church was bound to the Formula of 1846, according to which their principles were to be held and their worship was to be conducted . . . There seemed to be a tendency just simply to trample upon their convictions and disregard them, because they seemed a small and insignificant party, *but if one or two of them were to raise the fiery cross in the Highlands, insignificant as they were, the Free Church would have cause to regret that they trampled upon them, and gave so little regard to their convictions.*"

Dr Rainy's motion was "pass from the overtures". "If those men," he said, "were to meet on this footing, that they deny the right of this Church to pass any such thing as the Declaratory Act, then they are raising a live question in this Church. If we are to concede to our friends that this Church has no power — I do not speak of the particular merits of the Declaratory Act, there might be this blunder and that blunder in it — but, if we are to concede that this Church has no power in general to pass such an Act for the relief of consciences, then this Church has to consider whether she is prepared finally to resign the fundamental right of Christian Churches, a right which pertains to their life." There voted for Dr Rainy's motion 415; and for Dr Winter's 120. Dr Winter dissented

from the decision as follows: (1) "As failing to do justice to the feelings and convictions in which the overtures and petitions have originated, and (2) as injurious to the unity and peace of the Church." This dissent was signed by 21 ministers and 21 elders.

REV. D. MACFARLANE'S PROTEST

Rev. Donald Macfarlane, Raasay, afterwards advanced to the table and read the following protest:

> "Whereas by the action of the General Assembly of 1892 in passing the Declaratory Act into a law of the Church, and by that Act being retained in her constitution, the Church, in our opinion, ceases to be the true representative of the Free Church of Scotland; and whereas by our ordination vows we are bound by the most solemn obligations to assert, maintain, and defend the doctrines and constitution of the said Church, and to follow no divisive courses from the doctrine, worship, discipline, government, and exclusive jurisdiction of the same, I, the undersigned minister of the Free Church, in my own name, and in the name of all who may adhere to me, declare that, whatever I may subsequently do, neither my conscience nor my ordination vows allow me to act under what has now been made law in this Church.
>
> "I also protest against the despotic power exercised by a majority of the office-bearers of this Church in making changes in her creed and constitution, which are *ultra vires* of any majority in the face of any protesting minority, and I declare that I claim my sacred and civil rights according to the terms of contract agreed upon between me and the Free Church at my ordination, and in accordance with the creed and constitution of the Free Church in the year 1843. — (Signed) Donald Macfarlane, Minister at Raasay" (Records of the Free Church Presbytery of Scotland).

Dr Rainy said, of course, they were always anxious to give relief to the consciences of brethren. If this document which had just been read was merely a dissent, even though strongly worded, they should of course have no hesitation in allowing it; but it was much more than that. It was an express repudiation of the authority and validity of the final act of the General Assembly in this matter, so far as that Assembly was concerned. He was sorry to move therefore: "That they do not receive the protest." After some opinions were expressed as regards the meaning of the document, Mr Macfarlane said he wished to reserve the power of acting in any way he thought best

(Report of the General Assembly of the Free Church of Scotland, 1893, pp. 164-183).

DEPARTURES OF FREE CHURCH FROM HER ORIGINAL POSITION

As this action of Rev. Donald Macfarlane meant that he was refusing to acknowledge the Church as now constituted under the Declaratory Act as the true representative of the original Free Church of Scotland, some of the changes thus made may be noticed. (1) In 1843 the Free Church held firmly and taught from her theological chairs and her pulpits, the inspiration, infallibility and absolute inerrancy of the Scriptures of the Old and New Testaments, also she believed in the Confession of Faith in all its articles without any reservation. Now, in 1893, it became very evident that the Free Church had ceased to hold that the Scriptures of the Old and the New Testaments were inspired, infallible, and free from any errors, the very Word of God. As regards the Confession of Faith, the Free Church held now, according to Dr Rainy, that they were quite entitled to modernise the Creed of the Church so as to make it fit in with the views of Scripture which prevailed among them. This left the Church only a mutilated Bible and Confession of Faith, i.e., her Supreme Standard was torn to shreds by men who vowed that they believed it to be God's inspired Word, and who were paid by the Church to teach it to her people. These, shielded by a majority in her Assemblies, boldly aired their views, and bade defiance to such as maintained the Bible was God's perfect Word. Such as held in their entirety the doctrine and principles contained in the Confession of Faith, were looked upon as ignorant and far behind the times, forgetting that centuries, and the light or darkness they may have, cannot change the true light of God's Word. Pride, and gaping after a name for scholarship and popularity, were the root cause which gave German rationalism such a hold of the Free Church.

(2) In 1843, all the Professors who taught from the theological chairs in the Colleges of the Free Church, were known far beyond the British Isles on account of their soundness in the faith, their unflinching adherence to the Scriptures as being all God-breathed, and to the Confession of Faith as setting forth the doctrines and principles of the Scriptures. But a change for the worse came over the teaching which came from many of the theological chairs of the Free Church. This teaching begot scruples in the consciences of some of the students of the Church against the doctrines of God's

Word and the Confession of Faith — which were scruples in the consciences of the Professors themselves before they conveyed them to these students. It was to meet these difficulties and scruples that the Declaratory Act was framed and foisted upon the Church. (3) Discipline was completely a thing of the past, especially in her General Assemblies. Libel after libel was brought to the Assembly against several of her Professors, but all in vain. The great mental powers of Dr Rainy were used to shield these Professors from the discipline which the circumstances required; but nothing could be done to purge heresy out of her Colleges and pulpits. This was the Church from which Rev. Donald Macfarlane separated in 1893, in order to get behind all the innovations brought into her till he would reach the old foundations of 1843. This is what was done by the Free Presbyterian Church.

CHAPTER 7

Two congregations follow Mr Macfarlane — Quotations from article in F.P. Magazine — Formation of the F.P. Church of Scotland — Criticism of the F.P. movement — Mr Haldane's erroneous statement — Inverness conference and adoption of name "Free Presbyterian Church of Scotland" — Additional preachers and congregations — Troubles in Inverness congregation — Free Church Assembly discuss repeal of Declaratory Act — Events bearing on polity of F.P. Church.

TWO CONGREGATIONS FOLLOW MR MACFARLANE

The bold step taken by Mr Macfarlane created considerable commotion among the Constitutionalists. A meeting was convened in Edinburgh at the close of the Assembly. Among those present were Revs. Dr. Balfour, Edinburgh; Murdo Mackenzie, Inverness; and Murdo Macaskill, Dingwall. Mr Mackenzie asked Mr Macfarlane, who was also present, what he meant to do. Mr Macfarlane replied that it was his intention to have a Presbytery formed, and that they would then proceed to license those students who adhered to them and who had finished their theological course. Mr Mackenzie, on hearing this, said: "You will compromise us." This, however, did not influence Mr Macfarlane from following the course implied in his protest and indicated in his reply to Mr Mackenzie ('Memoir and Remains of Rev. Donald Macfarlane, Dingwall', p. 27). On his way back from the Assembly Mr Macfarlane was invited to address a meeting of students at 147 Albert Street, Glasgow, and to preach to the congregation worshipping at Millhouse, Kames. On Monday after the Sabbath services a meeting of that congregation was called, which was addressed by Mr Macfarlane and others. After the ecclesiastical situation had been explained, the congregation decided to separate from the Church which had adopted the Declaratory Act, and in doing so formed the first congregation of what was to be known afterwards as the Free Presbyterian Church.

Mr Macfarlane was greatly encouraged by the step taken by this congregation, and on his return home to Raasay he called a meeting of his own congregation on the Monday of the Communion (second Sabbath of June). At this meeting he gave a lecture explanatory of

the situation. A large congregation was present gathered from different parts of the West of Scotland. At the end when all who adhered to the Bible in its entirety as the Word of God, and to the Confession of Faith in all its doctrines as hitherto held by the Free Church, were asked to stand up, all present with the exception of half a dozen, stood. Mr Macfarlane then requested the strangers present to sit down so that it might be seen how the Raasay congregation were. The few objectors, with one exception belonged to his own congregation. Immediately after this a meeting was called at Inverness, and on the Tuesday evening following a large gathering assembled. The Rev. Donald Macdonald, Shieldaig who was present took his stand with Mr Macfarlane. It was decided that immediate steps be taken to form a Presbytery. While all this was going on, the Constitutionalists who remained in the Free Church felt that something must be done to arrest a movement which they had had their part in creating.

QUOTATIONS FROM ARTICLE IN F.P. MAGAZINE

A meeting was called at Inverness on 3rd July, 1893, at which speeches were delivered by Dr Aird, Messrs Macaskill, Dingwall, and Mackenzie, Inverness. A plea was made in some of the speeches that the Declaratory Act was only a relieving Act, and that it was a dead letter as far as the Constitutional Party was concerned. The action of those who left the Church was adversely criticised. In 1901 two Gaelic articles appeared in the 'Free Presbyterian Magazine' which, though written some years after the formation of the Free Presbyterian Church, so clearly set forth the Free Presbyterian position that extracts from them are herewith quoted:

"About twenty years ago, when Dr Kennedy was opposing the disestablishment of the Church of Scotland, he issued a pamphlet * explaining the matter to the people of the Highlands; in that pamphlet he made clear his own mind as to the authority of the Barrier Act. This is the way in which he states the case: 'If the Assembly of 1880 had sent down to Presbyteries as an overture their deliverance on Disestablishment, and it had passed through the Barrier Act, the Free Church had already ceased to be. And what right have our leaders to implicate the Church by deliverances which

*The Disestablishment Movement in the Free Church: An Address to Free Churchmen in the Highlands (Edinburgh: 1882). The quotation is taken directly from the pamphlet, p. 24.

they dare not to make finally binding? *Had they given this force to the deliverance referred to, I, for one could no longer have retained my connection with a Church that had thus finally and formally abandoned her distinctive position*, . . . and . . . the connection would have been broken, simply by my not ceasing to be a Free Churchman.' Now this is the mind which the minority in the Free Church were of till 1892, and on this foundation we took the stand which we took. It is upon the other foundation that the Free Church of today claims to have the right to the name and place of the Free Church, that is, they held that the Declaratory Act was a dead letter because it was *ultra vires* of the Church to make it a law. But at the same time they reveal their mind in the matter pretty clearly that as soon as they get free from the law courts, they intend rescinding the Acts of declension (na h-Achdan claonaidh), and for this year (1901) itself they withdraw the Declaratory Act. * We believe that they took a wrong step nine years ago, and their feet are now entangled in one or two ways. Had they stood like men then, they had a good opportunity, and in all likelihood the Highlands, at least to a great extent, had remained whole until now. If the man who tried to fill Dr Kennedy's shoes † is to blame for the step then taken, he is blameworthy indeed. Now when they set themselves to rescind the Acts of declension, it will not be easy to square this with the view that the 1892 Act was a dead letter. In 1892 they changed their mind and the wrong step which they took then chiefly stands against them today." ('Free Presbyterian Magazine', vi., 158).

After Lord Low had given his decision in the Free Church case, the same writer * commenting on it says:

"When there is reason for points of which their meaning is in

*The Act was not rescinded until 1906. An interim Recision Act was passed by the Assembly in the previous year (1905).

† Rev. Murdo Macaskill, Dingwall, who took such a prominent part in leading the opposition to the Declaratory Act and who finally entered the United Free Church in 1900.

*The articles are signed by the initials J.M. The writer was the Rev. John Macleod (now Principal Macleod, D.D., Free Church College, Edinburgh). Dr Macleod, it is true, has publicly stated in the press that he does not now hold the views he held on these matters when the articles were written. The articles are quoted, however, not to gain a controversial advantage, but simply because they express clearly the views held in the past and which are still held by Free Presbyterians in regard to the matters touched upon.

doubt to be interpreted, we confess it ought to be right for the Church to pass a Declaratory Act. We never opposed that. But when a thing goes under the name of a Declaratory Act, which is not a Declaratory Act, there arises need that people would look not only at the name but at the nature of what it is. And this is what we believe is necessary to be done as regards the 1892 Act. When this is done, although there was nothing but the last section, that would suffice to show that there was more than declaration in that Act. In that section the Church loosens herself from the whole teaching of the Confession of Faith and binds herself to what she herself concludes to be of the substance of the Reformed Faith in the Book. If this is not the Church turning her back on the Confession as the established rule, we do not know how that can be accomplished. A 'bastard' Act is the name,for it is no interpretation of disputed points which it contains, but a complete change from the true creed of the Church. We do not wish to continue too long upon this point, but we are fully assured that any one who wishes to see the nature of the 1892 Act, without being deceived by the name, could not but conclude that the Free Church had left her position as a Church when she made that Act a law. It was not the custom of the Church of Scotland to take the opinions of lawyers as a guide in matters of faith, and although a hundred lawyers would come to be of one mind that the Declaratory Act was not a forsaking of the faith, we could not as reasonable and responsible men but hold to the view we took and raise the testimony we did. No living man should put his discernment and his conscience under the feet of a lawyer. There is a difference between the view which a Church takes of her doctrines and her principles, and the view which the law of the land takes of them. Although the law and lawyers may err, that is no reason for any one not exercising his judgment for quenching the testimony of his own conscience. Worldly matters go according to the opinion of men of law, but although the law would take away completely the property of the Church, she should not be unfaithful to that good thing that is entrusted to her. We are satisfied in our mind that we took the right step at the right time nine years ago, and the steps which the minority took, which are now in the law courts, that this will stand against them; but if things go against them, although it may shake some who are faint hearted, it will not give reason to any one of them to go in with the Union. And one does not know but that if they are stripped, it may be as well for them, for it will

nerve their will to suffer loss for the raising of a testimony." ('Free Presbyterian Magazine', vi. 199, 200.)

FORMATION OF THE F.P. CHURCH OF SCOTLAND

At the end of July (27th July, 1893) the Revs. D. Macfarlane and D. Macdonald, Shieldaig, with Mr Alexander Macfarlane, schoolmaster, Raasay, met in conference and "resolved to meet next day, and, in the name of the Head of the Church, form themselves into a separate Presbytery, not owning the jurisdiction of the courts of the presently subsisting Church, calling herself the Free Church of Scotland". In terms of this resolution the first Presbytery of what was afterwards known as the Free Presbyterian Church met at Raasay on the 28th July, 1893 — Messrs Macfarlane, Macdonald and Alexander Macfarlane, ruling, elder, were the members present. "It was agreed that the Presbytery should be known and called by the name of 'The Free Church Presbytery of Scotland'. It was also agreed that a statement setting forth the reasons for taking this solemn step should be prepared, to be submitted to a future meeting of Presbytery with a view to the same being engrossed in the minutes of the Court." ('Records of the Free Church Presbytery of Scotland', p. 2.) The Presbytery then adjourned to meet in the afternoon to take Mr John R. Mackay, M.A., on trials for licence. His trial discourses were sustained with much approbation, and he was thereafter licensed to preach the gospel. At the same Presbytery "trial discourses" were appointed to Mr Allan Mackenzie, divinity student. At next meeting held in Portree on 14th August, 1893, the Presbytery adopted the Deed of Separation, one of the important documents of the Free Presbyterian Church. A request for moderation in a call to Rev. John R. Mackay, M.A., probationer, was made to the Presbytery which fixed the 30th of August for moderation in a call. Mr Allan Mackenzie, divinity student, having successfully passed his license trials, was licensed to preach the gospel. Messrs Mackay and Mackenzie * were the first two students licensed in the newly formed Church.

* Mr Mackay joined the Free Church in 1918 and became Professor of New Testament Greek in the Free Church College. Mr Mackenzie joined the Established Church and became minister of Uig (Lewis).

At a meeting of Presbytery held on 30th August, 1893, a call was moderated in to Rev. John R. Mackay, M.A. It was signed by three elders, one deacon, forty-six communicants, and two hundred and sixty-three adherents. Mr Mackay's ordination and induction took place at Gairloch in the *Leabaidh na ba baine* on 11th October, 1893. He was the first minister ordained in the Free Presbyterian Church. At an adjourned meeting of the Presbytery held at Kerrysdale in the afternoon of the same day, Mr James S. Sinclair was licensed to preach the gospel after having passed the usual trial exercises. On 1st November, 1893, the Presbytery met in Fraser Street Church, Inverness, to moderate in a call to Rev. Allan Mackenzie, probationer. The call was signed by thirty-seven communicants and ninety-six adherents, and was left in the hands of the Kirk-session to receive additional signatures. His ordination and induction took place on 22nd November, 1893.

CRITICISM OF THE F.P. MOVEMENT

While these events were taking place in the Church, those who bore no friendly feeling to the movement endeavoured, to begin with, to treat it with contempt — it was only a storm in a teacup — its leaders were not men of commanding gifts — its members were negligible, and nothing was more certain than that the first blast of adversity would utterly wreck so weak a movement; and if it did stand the strain and stress for a few years, it was bound to come to grief for lack of funds. Among some of the Church's severest critics were quondam friends * who, probably, were under the delusion that by making much noise they would drown the voice of conscience. They became experts in self-justification, and no juggler ever excelled them in the way they made out that their present position was in keeping with the whirling words used in the past. But the criticisms of former friends and the frowns of those in high ecclesiastical

*The Rev. Murdo Macaskill, so vociferous in his denunciations against the Declaratory Act, characterised the Free Presbyterian movement "as the most mischievous movement of modern times and calculated only to do most serious harm to the cause of truth and godliness in our beloved Highlands". Yet this was the man who had formerly said: "If this Declaratory Act becomes part of our constitution, what remained of our former principles is wholly obliterated, and any one who pleases may pronounce the funeral oration of the once noble Free Church of Scotland . . . She is no longer the Free Church of our early love and loyal adhesion, but a false claimant to honours and dignities which she has wilfully and shamefully forfeited."

positions did not interfere with the warmth and unity that characterised the little band who faced a hostile world with neither great leaders, nor men of social standing, nor wealth to support them. Those who are still living and who remember the early years of the movement, will readily bear witness to this statement. The main difficulty the Church had to contend with was lack of ministerial supply. There can be little doubt if the Church had been in a position to send ministers to congregations, the movement in its initial stages would have been much more extensive.

At a meeting of the Free Church Presbytery of Skye held at Portree on 22nd August 1893, the Presbytery declared Mr Macfarlane no longer a minister of the Free Church of Scotland, and on 14th September his church was declared vacant. The Raasay elders were also cited to appear before the Kirk-session. The words of the citation were as follows: "Take notice that you will have to compear before the Kirk-session of the Free Church congregation at Raasay on Tuesday, the 31st day of October, 1893, at the house of John Macmillan, postmaster, at twelve noon, to answer to information against you, viz., that you have, contrary to your ordination vows, publicly renounced the authority of the Kirk-session of the Free Church congregation at Raasay and the superior judicatories of the Free Church of Scotland, and placed yourself under the jurisdiction of a Presbytery calling themselves 'the Free Presbytery of Scotland'."

MR HALDANE'S ERRONEOUS STATEMENT

It may be as well to call attention at this stage to a mis-statement made by Mr Haldane in presenting the majority Free Church case before the House of Lords, as a reference was made to it at the 1904 Synod of the Free Presbyterian Church (November). The statement, as recorded in the 'Free Church of Scotland Appeals' (R.L. Orr, M.A., LL.B.), is as follows:

"*The Lord Chancellor* — The Declaratory Act of 1892 put in a very plain form what the views of those who were framing it meant. Has that ever been acted upon in the Church? I mean if there were persons who were disposed to refuse authority of the Church to change its doctrine; has that question ever risen? *Mr Haldane* — I think not, my Lord. *The Lord Chancellor* — If so, have the people been turned out of their manses for holding it? *Mr Haldane* — I want to give your Lordship the accurate answer

to that, and, if I may, I will consult my client. (*After consultation.*) Not under the Declaratory Act, my Lord. There have been people turned out for heresy, but it has nothing to do with the Declaratory Act."

The real facts of the case were that at the August Commission of the Free Church it was decided that legal steps be taken to dispossess Messrs Macfarlane and Macdonald of their churches and manses. Neither of them raised a legal action, and in the spring of 1894 they were dispossessed of the property. The Free Presbyterian congregation at Millhouse and Kilfinnan (Kames) were similarly deprived. When Mr Haldane's statement appeared in the press, the Rev. James S. Sinclair wrote a letter to the 'Scotsman' calling attention to the inaccuracy, but as no notice was taken of it, Mr Sinclair entered into correspondence with Messrs Cowan and Dalmahoy, agents for the majority Free Church in the Church Case. At length a letter was received from the Law Committee of the United Free Church expressing great regret for the statement complained of. They admitted that it was the case that two actions were raised by the Free Church in January, 1894, against ministers who protested against the Declaratory Act, and formed the Free Presbyterian Church, and promised that in any future issue of the authorised report of the case the statement would be corrected in a footnote. One of the sentences proposed was: "Those ministers of the Free Church of Scotland who protested against the Declaratory Act, and formed the Free Presbyterian Church were not proceeded against for heresy" ('Records of the Synod of the Free Presbyterian Church', 15th November, 1904).

What actually took place is set forth in the report in connection with the work done by a Committee appointed by the Free Church General Assembly. The report was to the following effect: The Committee found themselves obliged to report to the Commission in November that legal proceedings would be necessary to recover the property, and were authorised by them to take such proceedings. Accordingly the cases were taken into Court, and, the actions being undefended, decrees were obtained against the parties in occupation of the buildings. Possession has been obtained of the buildings at Kilfinnan and the church at Shieldaig, and it is expected that those of Raasay will shortly be secured for the sake of the adhering congregation. The minister of Shieldaig had collected a sum of money throughout the Church for a district church at the head of Loch Torridon. Decrees having been obtained in favour of the Free

Church on this point, Mr Macdonald at once handed over the money which is lodged in the general treasurer's hands.

Like Mr Macfarlane, Mr Macdonald, Shieldaig, also found himself without church or manse because of his fidelity to his ordination vows. His brother minister Rev. D. Macfarlane, in the 'Memoir' of his friend thus pithily states the case: "In consequence of the faithful stand Mr Macdonald made in defence of the principles of the Free Church, the General Assembly, at the instance of the Presbytery of Lochcarron, took steps to deprive him and his congregation of the church and manse which they had gifted to them in 1877. The end of it was that the minister and his congregation were evicted from these buildings and deprived of the money collected for the Annat Church. The Assembly of 1877 presented them with church and manse in consideration of their faithful adherence to the principles of the Free Church; the Assembly of 1893 deprived them of these gifts for the very same reason!" ('Memoir and Remains of Rev. D. Macdonald, Shieldaig', p. 35).

INVERNESS CONFERENCE AND ADOPTION OF NAME

Early in May, 1894, it was decided by the Presbytery that a Conference be held at Inverness, and at a later meeting (2nd July, 1894), the Presbytery drew up a list of subjects on which the opinions of delegates should be asked. These were as follows: "(1) What distinctive name we should assume as a Church? (2) How a Trust Deed might be agreed upon, so as that the property of the Church might in all times coming be used for the furthering of the real principles which we profess. (3) What changes, if any, should be introduced into the Formula and Questions in view of our circumstances being so much altered as a Church. (4) To direct the attention of the Church to the claims of the Sustentation Fund" ('Records of the Free Church Presbytery of Scotland', p.50). When the Conference met on 3rd July, the name generally agreed upon for the Church was "The Free Presbyterian Church of Scotland", but it was decided that the name be not finally decided on by the Presbytery until opportunity had been given to any within the borders of the Church to state disapproval if they wished, and in such an event it was requested that intimation should be made to the Clerk of the Presbytery. When the Presbytery met at Lochcarron on 31st August, 1894, no objections having been received by the Clerk, it was resolved that the Church "shall in future be called 'The Free

Presbyterian Church of Scotland'." ('Records of the Free Church Presbytery of Scotland', p. 55.) At the same Presbytery it was further resolved "that the Presbytery shall be called 'The Presbytery of the Free Presbyterian Church of Scotland'." At a meeting of the Presbytery held at Inverness on 30th October, 1894, notice was given of the new Formula to be signed by all office-bearers in the Free Presbyterian Church at their entrance on office, and at its next meeting held at Glasgow on 12th November, 1894, the Presbytery approved of the same * ('Records of the Presbytery of the Free Presbyterian Church of Scotland', pp. 64, 66).

ADDITIONAL PREACHERS AND CONGREGATIONS

During 1894 the ministerial ranks were strengthened by the ordination of the Rev. Alexander Macrae at Kames on 13th November, 1894. Mr Macrae's call was signed by 234 — 36 members and 198 adherents.

The following students were on the Presbytery's list in 1893: Neil Cameron, Neil Macintyre, Roderick Mackenzie, William Mackay, George Mackay, John Macleod, Donald Beaton and Alexander Stewart. In addition to those mentioned there were the following on the Church's list in 1894: Dugald S. Cameron, Kenneth Ross, Roderick MacCowan, Duncan Mackenzie, Ewen Macqueen and James Cameron. The Rev. D. Bannerman's application to be received into the Church was accepted near the end of this year (19th October, 1894), and later on he was recognised as a probationer.

As the Church's need of preachers became known, applications came in from all sorts and conditions of applicants, but the Presbytery, notwithstanding its great need of preachers, examined these applications with the greatest care, and the minutes of the Presbytery contain entries of applications time and again which were turned down. At a meeting of the Presbytery held at Inverness on 30th April, 1895, intimation was made of a legacy of £300 left to the Church by Mr James Ross, 7 Belford Terrace, Edinburgh. This was the first legacy received by the Church, at least, the first that is recorded in the minutes, and the Presbytery received it with gratitude. In connection with this financial item it may be here mentioned that the salaries of ministers were fixed at £160 per

*This is the Formula that is still in use (1933) and will be found in the Church Documents.

annum. As stated, applications for preachers were pouring into the Presbytery, and all the ministers, students, and lay missionaries were kept busy. New congregations were being formed, and it is to the credit of many of these congregations that they wisely recognised the Presbytery's inability to supply them with preachers. Fortunately there were men of outstanding ability and Christian character at the head of most of our congregations, and their wise counsels controlled any impatience which might naturally manifest itself. These were accustomed to speaking, and in the hour of need they presided at the public means. Some of these congregations were a considerable number of years without a minister, but they remained faithful to the cause they espoused.

In 1895 John Knox's congregation, Glasgow, made application to be received into the Church. This congregation was the remnant of the congregation ministered to by the late Rev. Jonathan Anderson, whose connection with the Free Church had been severed in 1852. The Presbytery proceeded with due caution, and after having had the matter up before it at one or two meetings, it finally decided to receive the congregation as a congregation of the Free Presbyterian Church of Scotland. The Rev. James S. Sinclair was called by this congregation the following year and ordained and inducted on 7th April, 1896.

TROUBLES IN INVERNESS CONGREGATION

Troubles in connection with the Inverness congregation began to demand the Presbytery's attention in 1895. These caused considerable heart-burning and broke the harmony that hitherto prevailed in the Free Presbyterian Church. At a meeting of the Presbytery held at Inverness on 31st October, 1895, advice was tendered to the Inverness Kirk-session in the hope that it would help the congregation out of its difficulties. The matter came up again at a meeting of Presbytery held at Broadford on 11th February, 1896, when a minute of the Kirk-session of the Inverness Free Presbyterian congregation was read, which contained a motion moved by Mr Alexander Fraser and Mr Alexander Maclean to the effect that the Session delay the election of office-bearers and ask the Presbytery to enquire first into the trouble that existed in the congregation. The nature of the trouble is indicated so far in the words of a motion moved by the Moderator, Rev. Allan Mackenzie, to the effect:

"Whereas, there are only two ruling elders in the congregation, one of whom resides in the parish of Dores, and the other in the parish of Fort-George; whereas, the affairs of the congregation are principally managed by a few men who formed themselves into a temporary Committee nearly three years ago, and without consulting the congregation until a Deacons' Court would be constituted; whereas, some of the members of the said Committee, which acts as a substitute for a Deacons' Court, are not members in full communion with the congregation; and whereas, the members of the congregation have not had since its formation in connection with the Free Presbyterian Church an opportunity of electing office-bearers to represent them in the Kirk-session and Deacon's Court in accordance with the laws of the Church, and the number to be elected shall be four elders and four deacons." Mr Mackenzie's motion had no seconder.

The case dragged on for a considerable time* until at last it came before the July Synod in 1897 by way of an appeal from the Northern Presbytery. The finding of the Synod did not please Mr Mackenzie, and he gave in his Reasons against the finding. A reply to these Reasons was drawn up by the Revs. Neil Cameron and J.S. Sinclair ('Free Presbyterian Magazine', ii, 305). At the November Synod, 1897, among other things Mr Mackenzie was charged with "refusing to constitute the Kirk-session in accordance with the finding of the Synod of 7th July 1897, and at the request of his elders in a letter dated 23rd July, 1897, as also by refusing to compear before the Northern Presbytery when cited three times to answer to the following charges, viz.: (1) Of having refused to carry out the instructions of the Synod held at Inverness on the 7th July, 1897, affecting the Fraser Street congregation, Inverness; (2) of having refused to call a meeting of Kirk-session at the request of his elders in a letter addressed to him by them on the 23rd of July, 1897; and (3) of setting up a new order of things in the Fraser Street congregation of which he is pastor: he thereby showed contempt of the Synod, Northern Presbytery and his own Kirk-session. Therefore, the Synod find that the said Rev. Allan Mackenzie must by fair and necessary inference be regarded as having separated himself from the Free Presbyterian Church of Scotland and as having, by his own act in passing the aforesaid resolutions, ceased to be a minister of the Free Presbyterian Church of Scotland.

* See Free Presbyterian Magazine, II, 124, 301-314.

At the same time the Synod expressed willingness to give Mr Mackenzie an opportunity to reconsider his position. They, therefore, instructed the Northern Presbytery to hold a meeting at Portree, on Wednesday, the 1st day of December, 1897, at 7 p.m. If Mr Mackenzie compeared and sought re-admission, expressed regret for his conduct, and promised obedience to the courts of the Church according to his ordination vows, the Synod instructed the Presbytery to deal with him in a brotherly way and according to the constitution of the Church. In the event of Mr Mackenzie refusing to do this, the Presbytery are instructed to appoint one of their ministerial members to act as interim-moderator of the Kirk-session at Inverness. Mr Mackenzie's controversial methods caused considerable heart-burning. He was expert at the use of the pen and did not hesitate to drag the affairs connected with the dispute into the public press, as if the general public were in a better position to judge his case than his brethren who had all the facts of both sides before them. This led the Synod in July, 1897, to insert in their finding: "The Synod deplore the injudicious conduct of the Rev. Allan Mackenzie in having widened this painful disagreement; (1) by rushing to the public prints, and that while the matters in dispute were under the consideration of the Courts of the Church, instead of showing a meek and peaceable spirit which the servants of Christ should cultivate and cherish; (2) by making public statements regarding the character of office-bearers and members of Committee which the Synod cannot pass by without strong disapproval" ('Free Presbyterian Magazine', II, 25).

FREE CHURCH ASSEMBLY DISCUSS REPEAL OF DECLARATORY ACT

In 1896 a discussion took place in the General Assembly of the Free Church on overtures from the Presbyteries of Dingwall and Glenelg praying for the repeal of the Declaratory Act. Principal Rainy, in moving that the Assembly pass from the overtures, said they regretted the separation of brethren whom they would be glad to see remaining in the Free Church. He had further to say that they had heard in the present Assembly member after member stating that they would not have been there as members had it not been for the operation of the Declaratory Act. The Rev. Robert Howie, Govan, in seconding Dr Rainy's proposal, said he believed their brethren were unwittingly helping forward the cause of the Secession by bringing up overtures of this kind. He was positively amazed, he

said, after all the noise they had heard, how few there had been who seceded; it was only in one Synod (Glenelg) where the Church had suffered to any extent at all. Rev. Angus Galbraith, in speaking in support of the overtures, said there was not the same attachment to the Free Church that once obtained, and if this sort of thing was to go on, he felt that there would be another exodus, and a larger one than that which had taken place. He did not say that it would be in the direction of secession, but it would be in another direction. Mr. Sinclair, Plockton, in a speech remarked that among those who had left the Church were some of the salt of the earth and the light of Christ in their districts. He felt his own hands weakened though the Secession was not strong in his district. Dr Rainy's motion was adopted.

EVENTS BEARING ON POLITY OF F.P. CHURCH

The ranks of the ministry were gradually being strengthened in numbers, and in 1896 the following ordinations took place:— Rev. Neil Cameron, St Jude's, Glasgow, 9th January, 1896; Rev. Roderick Mackenzie, Portree, 25th March, 1896; and Rev. James S. Sinclair, John Knox's, Glasgow, 7th April, 1896. This year is also important in the history of the Church as a number of events took place that had a bearing on the Church's polity. At a meeting of Presbytery held on 20th January, 1896, a new question was added to those usually put to office-bearers on entrance to office, viz.: "Do you approve of the Deed of Separation by ministers and elders from the Free Church of Scotland (by the Rev. D. Macfarlane, minister at Raasay; Rev. D. Macdonald, minister at Shieldaig; and Mr Alexander Macfarlane, elder at Raasay) * all at Portree, August 14th, 1893, and of the principles and doctrines set forth in the same?" At the beginning of 1896 a Model Clause to be inserted in Title Deeds was presented to the Presbytery. After careful consideration it was approved, and it was "unanimously recommended that so far as possible it should be inserted as a clause in all and every title to property in this Church" ('Records of the Presbytery of the Free Presbyterian Church of Scotland', pp. 113, 114). The first number of

* The words in brackets were deleted at a later meeting (16th April, 1897) and at a meeting of the Presbytery held at Glasgow 29th April, 1897, the words "Free Church of Scotland" were changed to "from the present subsisting Church now calling herself the Free Church of Scotland" (Records of the Free Presbyterian Church of Scotland, p. 138, 139).

the 'Free Presbyterian Magazine' was issued in May, 1896, and at a meeting of Presbytery held on 11th May, the Magazine was approved and formally adopted as the official organ of the Church — the Rev. James S. Sinclair being appointed editor. The circulation was 2000 copies per month.

In 1896 the Presbytery which had been functioning hitherto was divided into the Northern and Southern Presbyteries (15th June, 1896), and on the 7th July of this year the last of the annual conferences was held at Inverness. On the evening of the same day the Synod of the Free Presbyterian Church met for the first time. The first Moderator was the Rev. D. Macfarlane, and Rev. J.R. Mackay, M.A., was appointed Clerk. A discussion took place as to the training of the theological students for the future, but nothing definite was done at this Synod. Hitherto the theological students of the Church had attended the Assembly's College, Belfast, and the Original Secession Divinity Hall classes. The Clerk of the Synod was instructed to write thanking the Original Secession Church for admitting the students of the Church to their theological classes and examinations free of charge. At next meeting of Synod (29th September, 1896) the question of the theological training of students was raised, and a Committee consisting of Revs. N. Cameron, J.S. Sinclair, A. Mackenzie, D. Macfarlane, Roderick Mackenzie (Convener), were appointed to make provisional arrangement for the theological instruction of the students for next winter. The Committee in their report to next Synod (6th July, 1897) intimated that they asked Revs. John R. Mackay, M.A., and John Macleod, M.A., to undertake the work for last session at Gairloch. It was then moved and agreed to that Mr Mackay and Mr Macleod be appointed theological tutors of the Church. Mr Macleod resigned the following year, and the Rev. D. Beaton was appointed in his place.

At the meeting of Synod held in July, 1898, a motion was brought forward by Rev. Alexander Macrae, seconded by the Rev. John Macleod (Clerk) that each of the ministers should preach once a year on the Church's principles, particularly with respect to current movements in the direction of union. The movement thus inaugurated has been kept up to this date (1933).

CHAPTER 8

Union of the Free and U.P. churches — New fields of labour — Death of Rev. D. Macdonald, Shieldaig — Free Church approach re union — Free Church succeed in claim to property — Synod motions re attitude to Free Church — Letter by Rev. J.R. Mackay to Northern Chronicle — Rev. John Macleod's motion: three ministers leave Church — Petition against Clause V of Churches (Scotland) Bill.

UNION OF THE FREE AND U.P. CHURCHES

As 1900 approached, important ecclesiastical movements were taking place in which the Free Presbyterian Church took a keen interest. One of these was the Union between the United Presbyterian and Free Churches so skilfully engineered by Principal Rainy. All along the Free Presbyterians were opposed to such a Union, and when it became plain that there was a movement in the Free Church to oppose the contemplated Union, it was hailed with pleasure. This pleasure, however, was tempered by the issue of a leaflet by the Free Church Anti-Unionists, in which it was asserted (1) that the Free Church "holds the whole doctrine of the Confession of Faith as heretofore understood"; (2) "Hitherto no responsibility for such erroneous teaching (i.e., the erroneous teaching referred to in the leaflet) rests on the people." A warning note was sounded in the 'Free Presbyterian Magazine' V, 201, and while pleasure was expressed at the fact that there were a number of ministers and others in the Free Church who were showing a determined opposition to the Union, yet it was pointed out "that until the leaders of it realise their own true relation to the present nominal Free Church and its past errors and defections, they will not scripturally and successfully perform their generation work" ('Free Presbyterian Magazine', V, 203).* On the 30th October, 1900, the Union Act was passed. Principal Rainy moved the ratification of the Act of Union. Rev. C.A. Bannatyne, Culter, moved an amendment. Principal Rainy's motion was carried by a vote of 643 to 27 — a majority of 616. On Wednesday, the 31st of October, the union of the two Churches was consummated. The

*See also Vol. IV, 75 (Gaelic).

members of the Free Church Assembly who declined to enter the Union met about eleven o'clock on the day of Union, but on finding the gates leading to the Assembly Hall shut and admission being refused by the janitor, the Free Church Assembly was constituted in the open. It was then moved that it adjourn to meet at 2 O'clock in Queen Street Hall. This action by the minority was the forerunner of events which were to vitally affect the ecclesiastical situation in Scotland, and ultimately to have a bearing on the Free Presbyterian Church. How this came about will be dealt with later on. At present the attitude of the Synod to the Free Church at this date may be stated.

At the November Synod, 1900, the question of the relation between the Free Church (minority) and the Free Presbyterian Synod was discussed, and the following resolution was agreed upon: "The Synod, while expressing its thankfulness that so many ministers and people of this country have refused to enter the United Free Church, and while cherishing the hope that these same ministers and people may be ultimately led in the mercy of God to take up a position similar to that held by the Free Presbyterian Church, desires to inform the people under its charge that the ecclesiastical position of the Anti-Unionists is in its estimation still unsatisfactory. The Synod would therefore urge upon all its congregations to stand fast to the testimony raised in 1893 by this Church." The members present at the Synod were: Revs. N. Cameron, J.S. Sinclair, Alexander Stewart, John Robertson, John Macleod, George Mackay, and Alexander Macrae, with Messrs John MacNeilage, Duncan Crawford, James Nicol, and Alexander Maclean, ruling elders ('Records of the Synod of the Free Presbyterian Church', 13th November, 1900).

NEW FIELDS OF LABOUR

While all eyes were turned to the Union which had been heralded as one of the greatest blessings which had come to Scotland for years, the rejoicings were soon to be mingled with anxiety. Meantime, events, very significant in themselves, were happening in the Free Presbyterian Church which were to lead on to the extension of the activities of the Church in other fields. The first of these was the arrival in this country of two coloured students from South Africa — John Radasi and James Saki. They were taken in hand by the Church and were educated for the Foreign Mission field in their native country. This was to lead on to the Church's Mission at

Ingwenya. Unfortunately Mr Saki adopted Plymouth Brethren views and cut his connection with the Free Presbyterian Church in 1900. Mr Radasi continued faithful to the Church until his death in 1926, and was the Church's first missionary in the mission field.

Another event was the sending of a petition in 1901 from Ontario by those who were in sympathy with the Church, and which was heartily welcomed by the Synod. It ran as follows:

> "Gentlemen — We, the undersigned representatives of several groups of Presbyterians scattered through the western part of the province of Ontario, holding the same views, professing the same faith, and contending for the same pure worship which characterised the Church of Scotland in its best days and now contended for by you, beg to address you and present to you our case as regards gospel ordinances, of which we may say we are entirely destitute at the present time. Although there are churches and ministers all around us, yet with these we cannot conscientiously associate and worship; we, therefore, earnestly ask you to recognise us as part of your mission field and take us under your care and providence. If you can give us the services of a wise and good man during the summer season, say four, six or eight weeks, in visiting around, we will pay all travelling expenses and whatever the Synod may see right to lay upon us for such services so given. We do not want a penny of the Synod's funds and will do in the future as we have done in the past — owe no man anything but to love one another. Hoping to have a favourable hearing and answer, we subscribe ourselves, yours in Christ" ('Free Presbyterian Magazine', VI, 292).

The Synod received the petition with the greatest pleasure and appointed a Committee to make arrangements for sending a minister for two or three months in the following summer (1902). In its report the Committee informed the July Synod, 1902, that Rev. Neil Cameron had been asked and had consented to visit Ontario in place of Rev. John R. Mackay who was hindered through illness. Mr Cameron who was accompanied by one of his elders, Mr Allan Maclachlan, left Glasgow on the 25th July and reached Seaforth, Ontario, on the 5th August. The welcome given to the Church's deputies was of the heartiest nature, and in their report they indicate how deeply touched they were by it. "In every place visited by us," they say, "we were received with open arms. It is impossible to over-estimate their kindness to us, and though we were willing to get back to our beloved friends in Scotland when our duties were

accomplished, we must confess that parting with our dear people there was like cutting off a hand or a foot. We can never forget them, and indeed, we don't desire to forget them" ('Free Presbyterian Magazine', VII, 299). Thus was brought about a happy connection between sympathisers with the Church in Ontario and the home Church. Year after year deputies visited the various groups in Ontario and held converse with some of the excellent of the earth, both men and women, who are now at their happy rest.

DEATH OF REV. D. MACDONALD, SHIELDAIG

The first breach by death in the ministerial ranks of the Free Presbyterian Church took place in 1901 through the removal of Rev. Donald Macdonald, Shieldaig on 20th August of that year. Mr Macdonald, as already stated, took his stand by Mr Macfarlane when the Free Presbyterian Church was formed in 1893. He was a man of great spirituality of mind. When he had liberty in preaching, he carried his hearers along with him, and the more spiritually minded and exercised they were, the more did his message appeal to them. An account of his life was written by his friend, Rev. D. Macfarlane, and published under the Title, "Memoir and Remains of the Rev. D. Macdonald, Shieldaig" (1903).

As the number of ministers was increased, it was decided at the Synod in July, 1902, in answer to an overture from the Northern Presbytery, that this Presbytery should be divided into two. The prayer of the overture was granted, and the names of the two Presbyteries were to be called Northern and Western.

FREE CHURCH APPROACH RE UNION

At the same Synod a communication from the General Assembly of the Free Church was next submitted, intimating that a Committee anent Union with the Synod had been appointed, with instructions to consider how the prayer of overtures anent union might be given effect to. The Synod, after considering the communication, agreed unanimously to the following motion moved by the Rev. Neil Cameron and seconded by the Rev. George Mackay: "The Synod respectfully acknowledge receipt of an extract minute of the General Assembly of the Free Church of Scotland anent union with the Free Presbyterian Church, but considers the matter of union premature;

declares its firm adherence to the position taken up by this Church in 1893, and its sense of the necessity of maintaining unimpaired the doctrines and principles set forth in the Deed of Separation, and further declares its willingness to receive any who may be ready to homologate the same" ('Records of the Synod of the Free Presbyterian Church', 8th July, 1902). The members present were: Revs. Donald Macfarlane, John R. Mackay, George Mackay, Neil Macintyre, Alexander Macrae, Ewen Macqueen, Donald Beaton, Neil Cameron, James S. Sinclair, Alexander Stewart, John Macleod, with Messrs Neil Mackinnon, Portree; John Mackenzie, Gairloch; Alexander Maclennan, Raasay; Lachlan Maclean, Inverness; Angus Macdougall, Oban; Allan Maclachlan, Glasgow; and Walter R.T. Sinclair, Edinburgh, elders.

In 1903 at the November Synod a resolution was brought forward and a Committee appointed to prepare deliverances on the Bible and the Higher Criticism and on Creed Subscription. These deliverances were drawn up with special care. The Committee reported to the July Synod in 1904, when it was decided that the members of Synod should meet as a Committee at Inverness on 13th September ('Records of the Synod of the Free Presbyterian Church', 5th July, 1904). When the Synod met in November, 1904, the report was submitted and unanimously adopted* (Ibid., 15th November, 1904).

FREE CHURCH SUCCEED IN CLAIM TO PROPERTY

The Free Church on its formation in 1900 made a claim for the property of the Free Church as the rightful heir. The case came before the Court of Session, and the Lord Ordinary, Lord Low, gave his decision against the Free Church. The case was appealed to the Inner Court, and here again the case went against the Free Church. An appeal was made then to the House of Lords. While the case was pending, Lord Shand died, and this necessitated a re-hearing. On 1st August, 1904, the House of Lords decided in favour of the Free Church minority by a vote of 5 to 2. The decision was received by the Rainy party with consternation. The man who had spent a considerable part of his ecclesiastical life in an endeavour to disestablish and disendow the Established Church of Scotland, had by his ecclesiastical policy at one stroke disendowed his followers of all the Church

* These deliverances are given in the Church Documents, pp. 8-10, and in the Free Presbyterian Magazine, IX, 282-284.

property they possessed. Thousands in Scotland rejoiced that the high-handed policy which had been resorted to in the Free Church Assembly under the leadership of Dr Rainy had met with well-merited disaster. Free Presbyterians, while not placing too much stress on the legal decision, in view of the chequered career of the case in the courts, rejoiced that the decision confirmed their contention that the establishment principle was part of the constitution of the Free Church. A hue and cry was raised throughout the land by the dispossessed that plainly indicated, though heavily smitten, they were far from being in a chastened mood. They were up in arms; and a tornado of speechifying swept over the country, but as this belongs more particularly to the general history of the Church in Scotland, we need not refer further to it meantime.

Our immediate purpose in referring to the famous decision here, is to direct attention to its effect on the Free Presbyterian Church. At the November Synod, 1904, the Rev. John R. Mackay moved the following resolution: "The Synod cannot pass unnoticed the decision of the House of Lords of 1st August, 1904, in the great Scottish Church case. The Synod would express its sincere satisfaction with that decision insomuch as by it the highest Court of Appeal in this land has sustained the view which has always been held in this Church, that the Establishment Principle was essential to the original Free Church constitution. The Synod would also express its satisfaction that by this Decision the Barrier Act of 1697 has been so interpreted as to do away with the semblance of reason which the respondents in this case sought to give for that extravagant and despotic claim of Church power advocated by them. The Synod earnestly hopes that no future legislation will overturn these features of the decision." This motion was seconded by the Rev. Alexander Macrae. Some of the members expressed dissatisfaction with the resolution, and while reluctant to dissent, yet they felt that they must do so.

At a later sederunt the Rev. George Mackay, Stornoway, tabled the following dissent in connection with the foregoing resolution: "We, the undersigned, on behalf of ourselves and as many as agree with us, while satisfied with the resolution of Synod, so far as it goes, feel called upon to record our dissatisfaction (1) that it does not sufficiently recognise that the judgment of the House of Lords in the Church Case, and the circumstances attending the same, may justly be regarded as a remarkable indication of the divine displeasure against the majority of the Free Church who entered the Union of

1900, for their grievous betrayal of truth, and (2) that it makes no direct reference to the present Free Church as the instrument, under divine providence, through which the decision has been obtained, and contains no adequate expression of kindly feeling towards it in its present difficult position. (Signed) George Mackay, minister at Stornoway; Alexander Stewart, minister at Edinburgh; James S. Sinclair, minister at Glasgow; Walter R.T. Sinclair, elder, Edinburgh; John MacNeilage, elder, Glasgow" ('Records of the Synod of the Free Presbyterian Church', 16th November, 1904).

At this Synod it was decided that the Rev. John B. Radasi be ordained and sent out as the Church's missionary to Matabeleland. Instructions were given to the Southern Presbytery to proceed with his ordination, and on Wednesday, 16th November 1904, he was solemnly ordained. Such was the small beginning of a mission which has been signally blessed and which has far extended beyond its first beginnings.

SYNOD MOTIONS RE ATTITUDE TO FREE CHURCH

In 1905 the General Assembly of the Free Church sent down an overture to the Presbyteries under the Barrier Act re the Declaratory Act, Formula for Deacons, and Public Worship. This step encouraged those in the Free Presbyterian Church who wished closer relations with the Free Church to get the mind of the Synod on the situation as affected by the proposed legislation. When the Synod met in July, 1905, the subject was brought before the Court by several motions. The Rev. George Mackay, Stornoway, moved, and the Rev. Alexander Stewart, Edinburgh, seconded, the following motion: "The Synod desires to record its satisfaction with the proceedings of the last General Assembly of the Free Church, particularly the rescinding of the Declaratory Act of 1892, the withdrawal of permission to use instrumental music and uninspired hymns in public worship, and the repeal of the Act of 1884 anent the Formula for Deacons. Recognising the altered circumstances in the relations between the two Churches which hereby arise, and the responsibilities which these relations involve; and with a view to seriously considering the situation as between the two Churches in the best interests of the cause of Christ in Scotland, the Synod is prepared to appoint a Committee to confer regarding this matter with representatives of the Free Church."

Another motion, brought forward by Mr MacColl, elder, Glasgow,

and seconded by Rev. John Robertson, was to the following effect: "The Synod having before it a motion bearing on the question of a conference with the Free Church, and having regard to the interests of truth and the peace of the Church, comes to an honourable understanding that this question of conferring with the Free Church be left in abeyance for two years at least." A third motion was moved by the Rev. Neil Cameron, Glasgow, and seconded by the Rev. Ewen Macqueen, Bonar, to the following effect: "This Synod, in view of overtures anent the Declaratory Act and Formula for Deacons passed as *interim* Acts and sent down to Presbyteries by the Free Church of Scotland, declares as follows: (1) In the preamble to the overture anent the repeal of the Declaratory Act, it is declared — 'Whereas this Church adheres, as she has always adhered, to her subordinate standards in terms of the Act of 1846 anent Questions and Formula.' By this statement the Free Church seem to justify their own actions since 1893, and by implication to condemn the separate position taken up then by the Free Presbyterian Church of Scotland. This action on their part makes it impossible for this Church to view the terms of said preamble in any other light than as fixing these Churches in their present separate positions. (2) The very unsatisfactory manner in which the said Church dealt with Professor Alexander, who in his book 'Demonic Possession' has cast most serious and grave doubts on the inspiration and absolute infallibility of certain portions of the Holy Scriptures, demands of all in this Church, who desire to maintain the integrity of God's Word, to hold fast the position taken up by this Church relative to the Holy Scriptures and the Higher Criticism. Therefore this Synod, while warning all of the extremely unsatisfactory position which the Free Church holds regarding the above serious matters, strongly advises our people to adhere steadfastly to the distinctive position of the Free Presbyterian Church of Scotland."

After parties had spoken, the motions were put to the meeting with the following results: For the first — Revs. George Mackay and Alexander Stewart, ministers, 2; for the second — Revs. John Robertson, John R. Mackay, D.S. Cameron, ministers, and Messrs A. MacColl, Glasgow; D. Crawford, Oban; and F. Macdonald, Shieldaig, elders — 6; and for the third — Revs. Neil Cameron, Ewen Macqueen, Alexander Macrae, Donald Beaton, Neil Macintyre, and James S. Sinclair, ministers, and Messrs Neil Mackinnon, Portree; Alexander Maclennan, Raasay; John Macdonald, Gairloch; Angus Mackay, Rogart; John Stewart, Lochcarron; Duncan Mac-

kinnon, Bracadale, elders — 12. The Moderator (Rev. D. Macfarlane) declared the third motion carried as the Synod's finding on the subject. Revs. G. Mackay and A. Stewart stated that they dissented from the finding of the Synod, the former remarking that he would have accepted the second motion, but as the third had become the finding of the Court, he would have to seriously consider his relation to the Church. Rev. John R. Mackay also stated that he dissented for himself, and would give in his reason in writing at next meeting ('Records of the Synod of the Free Presbyterian Church', 4th July, 1905).

At next sederunt of Synod the Rev. John R. Mackay handed in his dissent from the finding of the Synod anent the Free Church. He dissented for the sole reason that he was not prepared to homologate the view that the Free Church, in claiming as in the preamble to her Act annulling the Declaratory Act to have "always adhered to her subordinate standards in terms of the Act, 1846, anent Questions and Formula", was thereby necessarily setting up an unsurpassable and immovable barrier to a union between the Free Church and the Free Presbyterian Church. The Rev. George Mackay and the Rev. Alexander Stewart stated that they dissented from the attitude adopted by the Church regarding this question in general, and desired to be associated with Rev. John R. Mackay with regard to the matter on which he laid particular emphasis ('Records of the Synod of the Free Presbyterian Church', 5th July, 1905).*

LETTER BY REV. J.R. MACKAY TO NORTHERN CHRONICLE

The feeling in the Church generally ran high and was decidedly against union with the Free Church. It was probably owing to this that Rev. John R. Mackay considered it necessary to write a letter to the press explanatory of his attitude at the Synod. In this letter he says:

* In an article which appeared in the Free Presbyterian Magazine, X, 213, from the pen of the Rev. Neil Cameron, he writes: "Some have charged the last Synod's finding with having fixed the F.P. Church to a position of perpetual separation from all other Churches, however pure they may be in doctrine and principle. The F.P. Church has not been committed, and we trust shall never be committed, to hold such a position. Nevertheless she has been committed to hold both the Word of God as absolutely infallible, and the Confession of Faith in all its articles as agreeable thereto; for all her office-bearers are bound by a solemn promise to this. More is not required of any and less should not be tolerated within her communion."

"I beg, with some diffidence, to offer a word of personal explanation. Some may possibly think, because I could not see my way to go all the length of the motion anent the relation of the Free Presbyterian Church to the Free Church which became the finding of the Synod last week, that I have, therefore, fallen out of hearty sympathy with the Free Presbyterian Church, or that I am ready to unite with the Free Church. Whoever thinks either the one or other of these things is entirely mistaken. I hold, on the contrary, that there is a plain, unmistakable call to us as a Church to stand solidly against union with the Free Church as she is at present. For one thing, I count that the Free Presbyterian Church was honoured to bear witness with special emphasis for the fundamental doctrine of the divine authorship, and consequent infallibility, of the Scriptures of the Old and New Testaments, and we ought never to join any Church whose testimony for that doctrine is not given with absolute clearness, as with a silver trumpet. Now this is not yet done in the Free Church. It is true that they have professed to accept the words of their Moderator (Mr Macleod, Oban) 'that the Bible is, not merely contains, but *is* the Word of God' as the profession of the Free Church on this head. But actions and not professions are what Churches as well as individuals are judged by. Now their actions in connection with this fundamental doctrine appear to me *to have placed them quite in a quagmire*. Professor Alexander's book, 'Demonic Possession', shows him to have been at the time that book was written *a writer occupying a position far down on the rationalistic stream*. The book 'Demonic Possession', was already printed and published, when responsible, representative men of the Free Church proceeded to ask Dr Alexander to become their theological tutor or professor. These men now, in deference, they say, to Highland opinion, ask Dr Alexander to withdraw his book, but although they have retained his services in the Professorship, they have not asked him to express his profound sorrow, as became him, that his book in so many places called in question the truth of the Scriptures, which are themselves God-breathed. That being so, and I have dwelt upon only one of several reasons, I, for my part, would earnestly plead with our people everywhere to maintain our own distinctive Free Presbyterian position firmly, and our congregations intact" ('Northern Chronicle', 12th July, 1905).*

*This letter was reprinted in the Free Presbyterian Magazine, X, 127.

REV. JOHN MACLEOD'S MOTION: THREE MINISTERS LEAVE CHURCH

When the Synod met in November, the question of relation to the Free Church was carried a step further by a motion moved by the Rev. John Macleod and seconded by Mr W.R.T. Sinclair, elder, Edinburgh, to the following effect: "Whereas the Free Church, by its legislation, which is in process of being carried through, is aiming at the thorough removal of the constitutional impediments which stand in the way of union with this Synod; and whereas some words occur in their overture repealing the Declaratory Act of 1892, capable of being interpreted as a censure of the Free Presbyterian position relative to said Act; this Synod, in view of these circumstances, appoint a Committee to meet with a Committee of the Free Church to discuss the subject, and to report in full to next meeting of Synod; and, furthermore, in view of the uncertainty occasioned by the conclusion of a recent case, they instruct their Committee specially to inquire what position the Free Church take up with regard to the inerrancy of Holy Scriptures." The motion was supported in speeches by the Revs. A. Stewart, Edinburgh, and G. Mackay, Stornoway.

Rev, Neil Cameron, Glasgow, next proposed an amendment as follows: "This Synod refuses to consider any motion for union with any Church which does not hold the absolute infallibility of the Scriptures of the Old and New Testaments, and the whole doctrine contained in the Confession of Faith, both in her profession and practice; it reaffirms its adherence to the motion which became the finding of the Synod last July anent union with the Free Church; and it warns the office-bearers of this Church of the danger of following divisive courses contrary to the solemn engagements under which they came at their ordination; and, further, it instructs the Presbyteries and Kirk-sessions to maintain order and discipline in the several congregations under their charge, in accordance with the constitution of this Church, as necessity may arise." In support of his motion, Mr Cameron said he was not opposed to union, and as soon as a Church could be found fulfilling the requirements of the motion he had submitted he would consider it his duty to consider the matter of union with it. Rev. A. Macrae, Portree, seconded. The amendment was supported by Rev. J.R. Mackay, Inverness, and Messrs Neil Mackinnon, Portree; Lachlan Maclean, Inverness; and Duncan Crawford, Oban, elders. After Mr MacLeod had replied, the motion and amendment were put to the meeting with the

following results: For the motion — Revs. John MacLeod, Alexander Stewart, George Mackay, ministers; and Messrs W.R.T. Sinclair and Hugh Thomson, elders — 5. For the amendment — Revs. Neil Cameron, Alexander Macrae, John R. Mackay, Neil Macintyre, John Robertson, James S. Sinclair, ministers; and Messrs Neil Mackinnon, Lachlan Maclean, Duncan Crawford, Alexander Maclennan, John Macdonald, Stornoway; John Macdonald, Gairloch; Murdo Murray, William Maclean, John Auld, Murdo Macdonald, John Stewart, and Duncan Mackinnon, elders — 18. The Moderator (Rev. D. Beaton) declared the amendment carried.

Rev. John MacLeod then tabled the following dissent: "We, the undersigned ministers and elders of the Synod of the Free Presbyterian Church of Scotland, on our own behalf and on behalf of as many as adhere to us, dissent from the finding of the Synod anent conference with the Free Church, inasmuch as by refusing even to hold a conference, a policy of disunion and division is being pursued, and what does not justify the making of a separation does not justify the maintaining of it;* and, moreover, we feel ourselves at liberty, either jointly or individually, to do whatever we can by conference to heal the breach between the two branches of the Free Church of Scotland adhering to its Disruption position." (Signed) — John MacLeod, George Mackay, Alexander Stewart, ministers, and Hugh Thomson, elder. It was agreed to appoint a Committee consisting of Revs. N. Cameron, J.S. Sinclair, and J.R. MacKay to answer the dissent. This Committee presented their reply to the reasons of dissent at next meeting of Synod (July, 1906). The reply was as follows: "(1) In reply to the charge that by refusing even to hold a conference with the Free Church, the Synod is pursuing a policy of disunion and division, we remark (a) that the conference suggested

* When Ebenezer Erskine was invited in 1735 by the Stirling Presbytery to become their Moderator after the sentences of the Commission of Assembly in 1733 against the four Secession Brethren had been removed, he replied: "Some brethren call us to come in and help them against the current of defection. But now that the hand of Providence has taken us out of the current against which we are swimming, and set us upon the reformation ground by a solemn testimony and constitution, it would be vain for us to endanger ourselves by running into the current again, unless our reverend brethren, who call for our help, can persuade us that our so doing will turn the current and save both them and ourselves, and so preserve the Lord's work and testimony. In my opinion, it would be by far much safer for these brethren to come out of the dangerous current to us, than for us to come back to them, Jer. xv. 19, 21" (Fraser's Life and Diary of the Rev. E. Erskine, A.M., p. 400).

was not a conference about things in general, but simply a conference to consider the feasibility of union between the two bodies; (b) and that the Free Presbyterian Church could not entertain the idea of uniting with the Free Church, because, for one thing, in its practice it has proved itself disloyal to the fundamental standard, that is, Holy Scripture. (2) In regard to the assertion that what does not justify the making of a separation does not justify the maintaining of it, we have simply to observe that, according to the rule of Scripture, if a Church at a certain date in its history gets repentance from a condition of backsliding, and by grace is enabled to revert to the position of purity from which the declension started, such a Church is not at liberty, for the sake of number or external unity, to seek alliance with a body which has refused to go in for more than half a reformation. — John R. Mackay; Neil Cameron; James S. Sinclair." At a special meeting of the Commission of the General Assembly of the Free Church held on 19th December, 1905, an application from Revs. John Macleod, M.A., Alexander Stewart, George Mackay, and Mr John Sinclair, divinity student, to be received into the Free Church was read. The motion for granting the application was "carried by acclamation".

PETITION AGAINST CLAUSE V OF CHURCHES (SCOTLAND) BILL

In 1905 the Church of Scotland which had been preparing for a change in her relation to the Confession of Faith, unexpectedly found an opening by getting a clause tacked on to the Churches (Scotland) Act. This ecclesiastical move in taking advantage of the troubles of her neighbours, exposed those who were at the head of this movement to well deserved criticism. At the July Synod in 1905 a Committee was appointed by the Synod to draw up a petition to Parliament in connection with Clause V *of the Bill. The petition was as follows:

"The Synod, observing that a Bill has been introduced into Parliament with the object, *inter alia*, of giving the Church of

*The Clause reads as follows:— "The formula of subscription to the Confession of Faith required from ministers and preachers of the Church of Scotland as by law established and from persons appointed to Chairs of Theology in the Scottish Universities and the Principal of Saint Mary's College, St Andrews, respectively, shall be such as may be prescribed by Act of the General Assembly of the said Church with the consent of the majority of the Presbyteries thereof. The formula at present in use in any case shall be required until a formula in lieu thereof is so prescribed."

Scotland liberty to alter its relation to the Confession of Faith, begs most earnestly to urge upon your Honourable House the importance of maintaining the presently existing arrangement between Church and State, and that in view of the following considerations: (1) The Act of 1693 was designed to ensure that all entrants into office in the Church honestly accepted the Confession of Faith, and would faithfully maintain its doctrines. (2) Although it is strongly affirmed at present that the liberty desired does not in any wise touch the Confession itself, yet it is clear from the speeches of representative men in the Established Church that they aim at being relieved from the Calvinistic doctrines of the Confession — doctrines which have been highly blessed of God to the good of this country — the attainment of which aim will involve to all practical intents and purposes the virtual repudiation of the Confession as the subordinate standard of the Church. (3) It is no secret that there are Rationalistic and Ritualistic elements in the Established Church; and the present demand, if granted, will undoubtedly give a great impetus to those dangerous forces. (4) It is also evident that, if this unsettling change be sanctioned, it will pave the way for the disestablishment of the National Church, and therefore for the removal of one of the mainstays of the Protestantism of this country. It will also give a strong impulse to the Romanising party in the Church of England to seek a similar liberty within that Church. (5) It is the conviction of this Synod that it is a very hazardous experiment to place upon the Statute-Book an Act which will certainly alienate the sympathies of those people in Scotland outside the Established Church who highly value the Establishment principle, and desire to see it practically and permanently maintained in the country. Wherefore this Synod, believing that the glory of God and the good and peace of the nation are involved in this matter, begs to enter its earnest protest against the proposed legislation in Clause 5 of the Churches (Scotland) Bill, and prays that your Honourable House may refuse to give your sanction to said legislation."

CHAPTER 9

Controversy re Dr Alexander's "Demonic Possession" — 1907-1909: Deceased Wife's Sister Act, etc. — Church's relation to Second Reformation attainments — Case of Mr Peter M. Chisholm — Resolution re Close Communion — 1913-1914.

CONTROVERSY RE DR ALEXANDER'S "DEMONIC POSSESSION"

As Dr Alexander's 'Demonic Possession' and the attitude of the Free Church to the author has occupied a very prominent place in the controversial discussions between the Free and Free Presbyterian Churches, it may be advisable to give a brief summary of a few of the leading points connected with the controversy. The book appeared in February, 1902, while Dr Alexander was still connected with the United Free Church. In April of that year a short paragraph appeared in the 'Monthly Record of the Free Church of Scotland', but it gave no indication of the erroneous teaching in the book. In 1904 Principal Donaldson wrote a damaging criticism to which the United Free Church, for its own ends, gave the widest publicity. Criticisms by Free Presbyterian writers also called attention to the higher critical tendency of the book. On 23rd November, 1904, Dr Alexander wrote a letter to the 'Glasgow Herald'. It made no attempt to meet Dr Donaldson's criticism, neither did it contain a word of regret for the view of Scripture that had been adopted as a working hypothesis in 'Demonic Possession'. After this it was announced that Dr Alexander was to bring out a second edition of his book in which he would answer his critics.

In February, 1905, however, Dr Alexander wrote to the 'Scotsman' saying that owing to the work involved in a summer session, he could not bring out the second edition as he intended. He said that on the first appearance of his book reviews appeared in the 'British Weekly', 'Bookman', 'Missionary Record of the United Free Church', and the 'Critical Review', but none of these charged him with Higher Criticism. He acknowledged that certain things in his book were "unnecessary and immature speculations". He admitted that in meeting the Higher Critics on their own grounds he left one or two references quite unwittingly somewhat unguarded, but denied that

he ever postulated the importation of heathenism from Babylonia or elsewhere into the pure religion of Israel, or deutero-Isaiah, or mutilation of the Scriptures, or alleged discrepancies as annulling the historicity of the Bible narratives. The Free Presbyterians contended that it was quite evident from the foregoing that Dr Alexander did not consider the book sufficiently erroneous to withdraw it from circulation, neither did he indicate that he had any such intention. As a guarantee of his fidelity to the Confessional doctrine, he announced that he signed the Confession when he was licensed and again when he was appointed Professor in the Free Church, but he did not explain that the first signing of the Confession did not keep him from publishing the higher critical sentiments in 'Demonic Possession', and why should the second signing be more effective it was argued? Owing to the uneasiness felt by the criticism made against the book, the matter came before the General Assembly of the Free Church in 1905. The Rev. D.M. MacAllister in submitting the report on the Training of the Ministry, intimated that Dr Alexander had withdrawn his book from circulation. It was a book, he said, which was published before Dr Alexander had any connection with the Free Church, and "he had seen his way very clearly to withdraw it *in deference to the requirements made in various parts of the Highlands*". The Rev. Angus Galbraith in speaking to an overture sent by the Presbytery of Lochcarron and the Synod of Glenelg, said that he deprecated the raising of strife again, but could not overlook the anxiety of brethren and of the people with whom they came in contact. He had read the book, but it was far too learned for him. He could not understand a lot of it, but as far as he could understand it, *he could not see anything terrible in it.* (Laughter.)* He had since heard Dr Alexander, and he was delighted to hear him. He could scarcely believe Dr Alexander was the author of the book at all. The Rev. William Mackinnon, Gairloch, also bore testimony to Dr Alexander's soundness in the faith. The Rev. Murdo Mackenzie, Inverness, said he had

*At a meeting of the Inverness Free Presbytery held in the spring of 1905, the Rev. D. (now Professor) Maclean, Moy, is reported as saying "he had read the book all through. He had a glance at the book in 1902, and he read it altogether quite recently, so he was not ignorant of its contents . . . There were some expressions in the book from which he differed, but the effort made by Dr Alexander was directly opposite to those who were naturalistic and rationalistic . . . There was not a word, except perhaps a slight expression used in one place, which went to show that Dr Alexander in any way doubted the infallibility of the Bible." ('Northern Chronicle', 8th March, 1905.)

read the book, and it seemed to him to be a history of ghosts. (Laughter.) Any one who had read the book could not but come to the conclusion that it was not worth the time Dr Alexander wasted on the production of such a book. There were no doubt some things that were objectionable in the book, but Dr Alexander had withdrawn it and had seen the absurdity of his production. The Rev. Murdo Macqueen, Kiltearn, said there was a considerable amount of anxiety with regard to the book. He was greatly pleased to see a letter in the public press from Dr Alexander which was so far of the nature of a public apology though it did not relieve him absolutely. He thought that something further was desiderated, and that was that the book should be withdrawn. He did not know that the book would have been withdrawn yet but for the overtures. Professor Kennedy Cameron said it was only fair to Dr Alexander to say that the book had been withdrawn before the overtures saw the light. He moved that as a reply to the overtures that the Moderator's (Rev. Ewan Macleod, Oban) address dealing with the Scriptures should be adopted and ordered to be printed and circulated among their members. This motion was unanimously adopted. A member of Assembly asked that Dr Alexander should give "an apology before the House", but this was ruled out of order.

From the Free Presbyterian standpoint it was argued that the withdrawal of 'Demonic Possession' by Dr Alexander "in deference to the requirements made in various parts of the Highlands" was most unsatisfactory. It was further contended that a number of statements made by some of the leading ministers of the Assembly indicated a lack of understanding — some of them admitted this themselves — of the serious nature of positions taken up in the book, and that they dealt too lightly with a serious question.* In 1905 at the special meeting of Commission when some of the Free Presbyterian ministers were received into the Free Church, Dr Alexander made the following statement: "Some men have entered into their faith without a struggle; others have had to wrestle with intellectual doubt. I am of the number of the latter. I was once plunged into that sunless gulf. I, here, today testify to the long night vigils: to the prayer that was but a despairing cry. By the grace of

* A significant admission is made in the following sentence which appeared in the December (1905) issue of the 'Monthly Record of the Free Church of Scotland': "Assuming that the charges against Professor Alexander's book on 'Demonic Possession' are well founded (and the Professor's withdrawal of the book from circulation is *tantamount to an acknowledgment that they are*)."

God I emerged from that deep distress: but how? It was by grasping in the strength of God that fundamental doctrine of our holy religion — namely, the utter infallibility of the Word of God. To some that doctrine has become as an idle tale; to me it is the profoundest, the most vital of all convictions. Take away from me the utter infallibility of Scripture, and you take my all. I sink again into the sunless gulf of doubt, from which I know no way of escape. Do not marvel if I say that with all my brethren here; and, indeed above them all, I cherish as more precious than life itself, the absolute infallibility of the Word of God. I have there cast the anchor of my hope; it entereth into that which is sure and steadfast, even into that which is within the veil." Free Presbyterians while admitting the significance of this statement were not satisfied with it, because (1) it contains no express repudiation of the errors contained in 'Demonic Possession', and (2) it is not stated when Dr Alexander emerged from the deep distress he refers to — whether before or after the publication of his book. If it was before 'Demonic Possession' was written, the statement loses any significance it had. It was pointed out that at his ordination he had affirmed the infallible truth of Scripture while his book was still in circulation. It was further argued by Free Church advocates that the Free Church was not blameworthy in not taking Dr Alexander to task "for something *done* before he was subject to her judicatories".* To this Free Presbyterians replied that such a position set aside discipline altogether in such cases, and they further pointed out that even though such a position could be maintained, which they denied, that it would not apply to Dr Alexander's case, as the "something done" by Dr Alexander existed after he had been accepted by the Free Church. †

1907-1909: DECEASED WIFE'S SISTER ACT, ETC.

The Deceased Wife's Sister's Marriage Act, as it was popularly called, legalising marriage with a deceased wife's sister, was passed into law by the British Parliament in 1907. As this Act was not only

* 'Monthly Record of the Free Church of Scotland', December, 1905.

† For the Free Presbyterian view see 'Free Presbyterian Magazine', X, 99, 333.

contrary to the law of the land, but also in opposition to the Bible teaching and the Confession of Faith, the November Synod of 1907 appointed a Committee, consisting of Revs. J.R. Mackay, Neil Cameron and James S. Sinclair, to draw up a statement protesting against the Act ('Records of the Synod of the Free Presbyterian Church of Scotland', 12th November, 1907). The Committee's deliverance indicated that the Synod had protested against the Bill while it was before Parliament. The Act, it was pointed out, was contrary to God's Word which forbids marriages within certain degrees of "near kin", both on the grounds of consanguinity and affinity, and that the prohibition of affinity goes out equally far with that on the ground of consanguinity (Lev. 18, v. 6-18). The Committee further pointed out that the Act was contrary to the Confession of Faith (chap. xxiv, sec. iv), and reminded Parliament that this was the law of Scotland. Further, it is intimated that "the Synod gives public notice to all concerned that the ministers of this Church shall not be at liberty to perform marriage except in strict conformity with the Confession of Faith, and that Church privileges shall not be extended to any who contract marriage under the licence given by the said Deceased Wife's Sister Act" ('Free Presbyterian Magazine', XIII, 69).

At the end of 1907 the first meetings of the London congregation took place. A number of friends who had sympathies with the Free Presbyterian Church met together and asked for supply to be sent to them, and from that day on until the present (1933), Free Presbyterians have had a place in the great city where they might meet and worship God after the manner they had been accustomed to in their native land.

On 8th December, 1908, in reply to a question put by a Roman Catholic peer in the House of Lords, Lord Crewe speaking for the Government intimated that legislation in favour of a change in the King's Protestant Declaration was to be submitted to Parliament. At the July Synod, 1910, a strong protest was made by the Synod against the Government's attempt to virtually abolish the Royal Protestant Declaration. The Rev. D. Macfarlane, Dingwall, moved that a Fast Day be kept in view of the proposed change, and the Synod agreed to this. The new Accession Declaration Act was put on the statute book at the end of July of the above year. It is as follows: "I . . . do solemnly and sincerely, in the presence of God, profess, testify and declare that I am a faithful Protestant and that I will, according to the true intent of the enactments which secure the

Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law." The new Declaration makes no reference of condemnation of the doctrines of the Roman Church as the old did, and met with the hearty approval of Roman Catholics as far as it went.

Owing to uncertainty in some places as to the attitude of the Church to prayer at the grave * a motion, moved by Rev. Ewen Macqueen and seconded by Rev. Norman Matheson, to the following effect was passed at the July Synod, 1909: "Seeing that there appears to be some uncertainty in some places as to our attitude regarding prayer at the grave, the Synod resolve to make it plain to all their people that as it is not the practice of this Church to engage in prayer at the grave, they advise them not to ask or encourage others to do so, but to adhere to the Directory for Public Worship on that point" ('Record of the Synod of the Free Presbyterian Church', 6th July, 1909).

CHURCH'S RELATION TO SECOND REFORMATION ATTAINMENTS

During 1909 some discussion was going on in the Church as to its relation to the Covenants. It was said that a change was contemplated in the constitution of the Church, and that this pointed in the direction of a renewing of the Covenants. At the November Synod, 1909, the Rev. Neil Cameron made a statement in which he pointed out that all that was intended was the issuing of a "declaration setting forth our firm adherence to the great and fundamental doctrines of the Reformation, and our appreciation of the fidelity and fortitude of the men who were the instruments used by the Lord for the achievement of such a blessed deliverance in our land" ('Records of the Synod of the Free Presbyterian Church', 16th November, 1909). The question of the advisability of the Synod issuing a declaration on Reformation attainments was remitted to next Synod (July, 1910). At this Synod Mr Cameron read a historical paper dealing with the First and Second Reformations and the Revolution Settlement, and made reference also to the state of things in the Churches of the present day. After some discussion the Synod agreed to approve the first part of the paper which dealt with the subject which had been under discussion at last meeting of Synod. A

*On the subject of Prayer at the Grave see articles in 'Free Presbyterian Magazine', XIV, 220; XXXIV, 208.

Committee, consisting of Revs. D. Macfarlane, J.R. Mackay, and Neil Cameron, was appointed with full powers to revise the same and to issue it as a declaration of the Synod ('Records of the Synod of the Free Presbyterian Church of Scotland', 5th July, 1910). The Declaration was printed in the 'Free Presbyterian Magazine', and as it occupies six pages, it is too long to be given here. It gives a long quotation from the Free Church Act of 1851* — "Act and Declaration anent the Subordinate Standards" — in which the Free Church's attitude to the Revolution Settlement is set forth, and the Declaration concludes by saying: "The Synod heartily concur in the above statement of the Church in 1851, and they declare that, in their humble judgment, the fact that the Recissory Act has been left unrepealed on the Statute Book leaves the Presbyterians of Scotland in a dangerous position, and that effective steps should be taken for its repeal along with all the other pernicious cognate Acts of that period of our history" ('Free Presbyterian Magazine', XV, 147, 292).

CASE OF MR PETER M. CHISHOLM

In 1912 considerable disturbance was made by Mr Peter M. Chisholm, an Arts student of the Church. The case as presented to the November Synod (1912), was that Mr Chisholm had been called before the Southern Presbytery to answer a complaint that had been made against him for having made in St Jude's pulpit (in the absence of the minister) hitherto unheard of reflections upon, among other things, the recognised practice of the Church in certain particulars — such as the employment of elders to speak from the Word at Church services. At the Presbytery Mr Chisholm refused to express regret for what he had done, and the Presbytery unanimously decided that until Mr Chisholm would apologise and submit to the Church courts, he would be deprived of the privilege of preaching. He had appealed to the Synod against the decision. As Mr Chisholm had failed to give in Reasons for his Appeal within the stipulated time, the Synod decided that the Appeal fell to the ground. It was pointed out that the Synod still regarded Mr Chisholm as a student of the Church and as a member in full communion with the Church. All the sentence of the Presbytery implied was that Mr Chisholm was deprived of the privilege of preaching to our people until he gave satisfaction to the Southern Presbytery. It was further pointed out

* This Act will be found in 'Authorised Standards of the Free Church', pp. 5-15.

that the case of a student and a licentiate or probationer was different. In the case of the latter licence could not be withdrawn without a regular process proving against him fault of life or doctrine. In the case of a student, however, it was asserted that a mere act of imprudence would justify a Presbytery in depriving him of preaching during the Presbytery's pleasure. The Synod instructed the Southern Presbytery that unless Mr Chisholm satisfied the Presbytery wihin a specified time, his name was to be removed from the roll of students.* Mr Chisholm left the Church and held services for those who sympathised with him. He afterwards joined the Free Church. In 1913 Mr Chisholm issued from the press his 'Defence of Reformation Principles in relation to the Free Presbyterian Student Case', in which he sets up a defence for his action.

The Synod thereafter considered a petition from the Southern Presbytery, asking for a deliverance by the Synod on the subject of the general practice of the employment of elders to speak from the Word at Church services. In this connection the Synod passed the following resolution: "The Synod, after full and serious deliberation of the remit from the Southern Presbytery as regards the practice of the Free Presbyterian Church in asking elders to address the people publicly, have come to the following conclusions:— (1) The Synod desire to thank the elders of the Church for the hearty response they have given to the urgent call of the ministers to come to their aid by conducting public services throughout their bounds; and, further, to state that the Synod are not aware of any detrimental effects that have followed the indefatigable labours of the elders in their efforts to assist the ministers to have services conducted (in the absence of ministers or missionaries) in all places for public worship within the Church. (2) The Synod are not aware of having violated any principle of God's Word, or of the practice of the Church of the Reformation in Scotland, by asking elders, in cases where need required, to hold and address meetings for Christian fellowship in their districts and, when called upon to do so by the ministers of the Church, beyond their districts. (3) The Synod declare that the elders of the Church have always kept the place assigned to them, and have not usurped the distinctive duties of the ministry, and consequently the Constitution of the Church has not been violated. (4) The Synod deplore the ill-advised attack made upon the elders by certain

* A summary of the history of the case as it came before the Southern Presbytery was published in the 'Free Presbyterian Magazine', XVIII, 26, where the subject is treated in a fuller way than can be done here.

individuals, and the uncalled-for disturbances caused in a few congregations by such statements. The Synod advise their people not to allow any one to disturb their minds, as they are all aware that elders have been addressing meetings in Scotland for many generations in the past, and that their being asked by the Church to do so is neither an innovation nor an unscriptural principle" ('Records of the Synod of the Free Presbyterian Church', 12th November, 1912).

RESOLUTION RE CLOSE COMMUNION

Another Resolution of interest to the Church was passed at the same Synod on the subject of Close Communion. The deliverance was as follows:

"The Synod would record their strong disapprobation of the conduct of some individuals connected with this Church, who have circulated unfounded charges among our people about the meaning of a resolution passed by the Synod in November last year. The resolution reads as follows: 'That the Synod approve of the procedure adopted by Mr Macintyre at Winnipeg in the matter of admitting persons to the privilege of the communion, and give it to be understood that, while this Church does not hold close communion, none are to be admitted to the privilege mentioned but such as are known as God-fearing persons by a majority of those responsible for admission.'

"The Synod declare that the meaning attached by them to the above resolution is as follows: (1) The office-bearers of the Church in Canada, having sent a request to the Synod to give a deliverance in regard to the position held by this Church about communion, the Synod gave it to be understood that neither the Church of the Reformation, nor the Free Presbyterian Church of Scotland, held or hold close communion; (2) the Synod gave it to be understood that none are to be received to the Lord's Table in this Church but such as are known as God-fearing persons; and that none shall be admitted without the approval of the majority of the Kirk-session. That this has been all along the way of admission to the Lord's Table in the Free Presbyterian Church will be quite manifest to all their people; (3) the Synod would also declare that it flows from ignorance, or something more blameworthy on the part of some, to have spread a report to the effect that the Synod, by foresaid resolution, had changed the Constitution of the Church and opened a wide door to receive members wholesale from other

Churches to the Lord's Table. The people of this Church may rest assured that the Synod did not and does not intend to open the door to communion, in the least degree, wider than it has been in the Reformed Church of Scotland since the Reformation, and in the Free Presbyterian Church of Scotland hitherto" ('Records of the Synod of the Free Presbyterian Church', 12th November, 1912).

1913-1914

In 1913, the year before the outbreak of the Great War, the Rev. Duncan Mackenzie had proceeded as the Church's deputy to Australia. His visit there cheered those who were sympathetic with the stand made by the Free Presbyterian Church. The Rev. Walter Scott who became a minister of the Church and was afterwards settled at Chesley, Ontario, kept the home Church in touch with the friends in Australia. A request was sent to the Synod in 1914 to allow Mr Mackenzie to remain three months longer than had been stipulated, but the Synod would only consent to one month. As the Great War, however, broke out immediately, Mr Mackenzie's homecoming was considerably delayed.

Previous to 1914 the Synod met half-yearly, but a motion was passed in the above year changing the half-yearly into an annual meeting. This has continued up to the present (1933). Year by year the volume of the work was increasing, and as the Church's activities spread to other lands, there was naturally a considerable increase in the work to be disposed of by the Synod. As it was not so convenient for members to attend twice a year to deal with the Synod work, it was thought that a better attendance would be the outcome of an annual meeting.

CHAPTER 10

The Great War — Free Church move for union — Free Church reply to statement of differences — Synod rejects the idea of union — Three ministers go over to Free Church — Prohibition controversy.

THE GREAT WAR

The year 1914 will go down in the pages of history as the year when the nations of Europe came into the death grip of the mightiest struggle ever waged between nations. As so many of the young men of the Free Presbyterian Church answered their country's call, every effort was made to look after their spiritual welfare as far as it was in the power of the Church to do so. Prayer was made for them continually, and while in training in England before being sent to France or before joining the ships, services were arranged for them, and ministers of the Church were sent to preach and to visit them. Among the host of evils let loose by the War the Church endeavoured to do her duty in warning her young men against them. She also time and again sent protests against Sabbath breaking to those in authority. The reports of the Mission to the Forces was published in the 'Free Presbyterian Magazine' and make very interesting reading. Later on two or our ministers, Rev. E. Macqueen and Rev. A. Sutherland, were appointed chaplains. Our Church, like other Churches, lost not a few on sea and on land of promising young men. Among these may be mentioned two students — John Mackenzie, North Tolsta, and Murdo Macfarlane, a nephew of the Rev. Donald Macfarlane, Dingwall.

When the Synod met in 1915, it was reported that the first twenty-four psalms in metre had been translated into Kafir. The work had taken a number of years and was gone about in a very careful way. The Rev. John Bokwe was the translator. He had finished the whole collection, but Principal Henderson, Lovedale, considered it advisable that the work should undergo a thorough examination before being printed for public use. The twenty-four psalms were issued from the Lovedale Printing Press, and in a review which appeared in 'The Christian Express' (Lovedale) Mr Bokwe's

work is referred to as "a piece of good work", Psalms 16 and 22 being singled out as "examples of idiomatic and euphonic Kafir" ('Free Presbyterian Magazine', XX, 390).

FREE CHURCH MOVE FOR UNION

In 1916 at a meeting of the August Commission of the Free Church General Assembly, Professor Kennedy Cameron made a statement in which he said that he was in a position to say that if they moved again for union with the Free Presbyterian Church, they would get a better reception. When the Synod met in 1917, the Clerk (Rev. James S. Sinclair) read a communication which he had received from Professor J. Kennedy Cameron, Clerk of the Commission of the General Assembly of the Free Church. The communication intimated that the Commission had appointed a Committee to confer with any Committee which might be appointed by the Free Presbyterian Church on all that may at present be regarded as obstacles to co-operation or union between the two Churches. After the reading of the foregoing communication the Rev. Neil Cameron moved as follows:

"The Synod of the Free Presbyterian Church of Scotland respectfully acknowledge receipt of a communication from the Free Church Commission of August, 1916, intimating that a Committee had been appointed to confer with representatives of the Free Presbyterian Church as to the removal of obstacles which may stand in the way of union between the two Churches. The Synod, while not definitely committing itself to the opinion that the Free Church Commission acted wholly within its powers in originating this movement, desires to draw the attention of all concerned to the following statement of the Synod's position, and of some of the outstanding differences between the two bodies. The Synod, while recognising the obligation that lies on Christian denominations to seek union in the truth, considers that meanwhile it would be futile to appoint a Committee to meet with the Free Church Committee, and is of opinion that the interests of the case are best served by a statement of differences as follows:

(1) The Free Church has never explicitly condemned the views advocated by Dr W.M. Alexander, one of her professors, in a book named 'Demonic Possession', views destructive of the inspiration and inerrancy of the holy Scriptures, nor has she called upon Dr

Alexander to state publicly in distinct and unequivocal terms that he repudiates the book and sincerely regrets the anti-scriptural opinions expressed therein, and by her unfaithfulness in this respect, has called in question her own loyalty to the doctrine of the Scriptures as the infallible Word of God. (2) The Free Church, in an Act of 1905, rescinding the Declaratory Act of 1892, inserted a clause in the preamble of the said rescinding Act, namely, 'as she has always adhered', which bears the construction that the Free Church in her corporate capacity had always adhered to the Confession of Faith and other subordinate standards as adopted by the Free Church in 1846, and which clause may be reasonably construed as a censure of the position of the Free Presbyterian Church relative to the Declaratory Act of 1892, the said Act having been the overt ground of its taking up a separate position in 1893. The representatives of the Free Presbyterian Church have always maintained that the adoption by the Free Church in 1892 of this Declaratory Act was a serious departure by said Church from the Confession of Faith and other subordinate standards. The present Free Church, by the clause referred to, has raised a standing barrier between her and the Free Presbyterian Church. (3) The Free Church, since 1900, has thrown open the door of admission to her ministry very indiscriminately to men out of a great variety of Churches, and this latitudinarianism has also raised a barrier between her and the Free Presbyterian Church. (4) The Free Church has been lax in her general discipline and practice, and differs from the Free Presbyterian Church in such matters as Church Bazaars and Sales of Work, Church Soirees and Social Meetings, Prayers at the Grave, and to mention a particular case of discipline, the failure on the part of her Assembly to remove a Popish symbol from one of her Church buildings.

The Synod, in adopting this statement, declares that it does so with a sincere desire for the glory of Christ the Head of the Church, the integrity of His Word in profession and practice, a clear testimony for the truth as embodied in the Confession of Faith and other subordinate standards, and the general welfare of Christ's cause in Scotland and throughout the world. The Synod instructs its Clerk to forward a copy of this statement to the Clerk of the General Assembly of the Free Church."

Rev. D. Macfarlane, Dingwall, who left the chair for the purpose, seconded the motion. Thereafter, Rev. J.R. Mackay, Inverness, moved the adoption of another motion as follows: "The Synod

acknowledge receipt of Resolution of the Free Church Commission of General Assembly, intimating the appointment of a Committee by said Commission to confer with any Committee which may be appointed by the Free Presbyterian Church on all matters that may at present be regarded as obstacles to co-operation or union between the two Churches. The Synod, while recognising the obligation that lies on Christian denominations, occupying the same field, and owning the same scriptural creed, to endeavour to walk in the utmost Christian amity, conclude, in no spirit of prejudice and in no opposition to the end desiderated in the said resolution on a clearly defined scriptural basis, that meanwhile it would be futile to appoint a Committee to meet, with the Free Church Committee, until: (1) The Free Church owns that Dr Alexander's book, 'Demonic Possession', is heretical and calls upon Dr Alexander to state in distinct and unequivocal terms that he both repudiates the book and genuinely regrets the unscriptural sentiments expressed therein. (2) The Free Church acknowledges that the Declaratory Act of 1892 was *de facto* law in 1893, and deletes the words, 'as she has always adhered', occurring in the preamble to the Act rescinding the Declaratory Act, for the reason that the said words are open to an indefinite interpretation, and they are capable of being construed as a censure of the position of this Church, relative to said Act; or otherwise take means to perfectly neutralise the effect of the said words by what may be accepted as the equivalent of their deletion, in so far as the words in question may constructively amount to a condemnation of the Free Presbyterian action in 1893. (3) The Free Church expresses her willingness to homologate Deliverances passed by this Synod on such matters as the Bible and the Higher Criticism; Creed Subscription; Prayers at the Grave; Church Bazaars; and Church Soirees, copies of which are herewith supplied. The Synod, in agreeing to the terms of the foregoing reply, supremely view the glory of the ever-living Head of the Church, the integrity of His Word, both in profession and practice, the necessity of maintaining a clear testimony for the truth as embodied in the Confession of Faith and other subordinate standards, and the general welfare of Christ's cause at home and abroad; and they forward it in the most respectful and courteous spirit." The Rev. Alexander Macrae seconded the motion.

Mr Macrae, in seconding the motion, referred to some of the existing barriers, the removal of which, in his view, constituted an indispensable condition to having further official relations with the

Free Church. The first of these was the case of Dr Alexander. The case, he said, presented an example of defective discipline, "and until the Church acknowledges the book to be heretical and its author states in distinct and unequivocal terms that he both repudiates it and genuinely regrets the unscriptural sentiments expressed therein, a standing barrier to closer relations, for which we can have no manner of responsibility is bound to exist." The second point was the statement in the preamble to the Free Church Act rescinding the Declaratory Act. "The Declaratory Act," he said, "was an Act regulating the procedure and administration of the Church in all its judicatories. It was operative in all her courts, effectually binding the hands of the minority, who, I never believed, accepted it as an expression of their own personal beliefs. They were under no compulsion to do that. But I believe it was so operative in the administration of the Church, that the dissentients could neither maintain nor defend, in their official or corporate capacity as members of the Courts of the Church, the whole doctrine of the Confession. In fact they were obliged to license and ordain men who held, taught, and preached the doctrines of the Declaratory Act. Even young probationers who professed opposition to the Act would not be allowed, at their ordination, to have anything placed on the records of Presbytery against it; otherwise, ordination would be denied to them. The Presbytery of Inverness, in the Dores case, afforded a concrete example. There was a cognate case in the Presbytery of Dornoch. Other Presbyteries and, if I rightly remember, some Synods, as inferior courts, were obliged to delete their protests from their records. In view of these facts, I am forced to cling still to the view that, in their official capacity they were helpless; and, however much they might wish it to be otherwise, the facts showed that they could not, in that respect — I mean officially — adhere to the whole doctrine contained in her subordinate standards in terms of the Act, 1846. I may be mistaken, but to my mind, it is very regrettable that, when ultimately, in providence, the Free Church had it in their power to rescind the Declaratory Act, they did not do it *simpliciter*, or used in the preamble to the Rescinding Act only the words, 'this Church adheres'. I do not say that in adopting the additional and unfortunate phrase, 'as she has always adhered', the Church meant criticism of our position relative to the Declaratory Act. The Commission of her Assembly already made a pronouncement denying the fact; but a mere pronouncement of the nature made does not meet the situation. Objectionable

words are adopted, charged with all the power that legislation under the Barrier Act can give. They belie the Church's previous record of helpfulness under a *regime* likeable or unlikeable to her. But in view of the facts of past experience, to which we cannot possibly shut our eyes, no arrangement short of the formal deletion of the words in question, or, of what may be reckoned the equivalent of their deletion, can, in my view, give satisfaction. It is, even now, in the power of the Free Church to have this effected; and if this approach be of the character that I fondly hope it is, they will effect it. But until these words be effectively neutralised, they certainly constitute a barrier to closer relations" ('Free Presbyterian Magazine', XXII, 111-112).*

After the motions had been spoken to by several members of Synod, the Moderator (Rev. D. Macfarlane) then put them to the Synod, with the following results: For Rev. Neil Cameron's motion — Revs. Neil Macintyre, Ewen Macqueen, D. Beaton, Donald Graham, Alexander Mackay, D.A. Macfarlane, Neil Cameron, and J.S. Sinclair, ministers; with Messrs J. Macdonald, Gairloch; M. Urquhart, Dingwall; Charles Maclean, Inverness; M. Campbell, Oban; A. Mackenzie, Stornoway, elders — 13. For Rev. J.R. Mackay's motion — Revs. Alexander Macrae, Andrew Sutherland, and J.R. Mackay, ministers; with Mr D. Fraser, St Jude's, elder — 4. Mr F. Macdonald, elder, Shieldaig, did not vote for either motion. The Moderator, Rev. D. Macfarlane (who was precluded from voting by his position as Moderator), declared that Mr Cameron's resolution was the finding of the Synod. After the decision was announced, Rev. J.R. Mackay said he had neither the intention of leaving the Church, nor recording his dissent. He had simply taken the best way he had thought fit of expressing his mind.

FREE CHURCH REPLY TO STATEMENT OF DIFFERENCES

At the November Commission of the General Assembly of the Free Church, the Committee of Assembly anent Relations with the Free Presbyterian Church submitted a statement by way of reply to the Synod's Statement of Differences. On the subject of Dr Alexander and the preamble of the Act rescinding the Declaratory Act, the Assembly's Committee said:

"(1) That the Church, through this Commission, points out that

* The speeches of the movers and seconders of the above motions were printed in full in the 'Free Presbyterian Magazine', XXII, 97-115.

Dr Alexander, on his admission to the Church as a minister in 1903, and on his appointment as Professor in 1904, avowed his whole-hearted endorsement of the Church's unequivocal repudiation of anything and everything inconsistent with the infallibility of Scripture. That in 1905 the Training of the Ministry Committee drew his attention to certain views in his book, 'Demonic Possession', published in 1902, which were complained of as a departure from the Confessional doctrine of the Church on the infallibility of Scripture, and which, had they been maintained, would have had to be dealt with as a departure from the doctrine; and he thereupon frankly expressed his regret for any reflections which the book was fitted to cast on the infallibility of the Word of God, and withdrew it from circulation. That the General Assembly, on receiving this report from their Committee, felt justified in bringing the proceedings initiated in connection with this matter to a close; that in 1906 he publicly re-affirmed his belief in the inerrancy of Scripture in the supremely emphatic words: 'I cherish as more precious than life itself the absolute infallibility of the Word of God'; and this teaching, ever since his entrance into the work of his Chair, in which he has the full confidence and goodwill of the Church, bears unimpeachable testimony to the sincerity of his personal belief in the absolute infallibility of the Scriptures. The Commission (of which Dr Alexander is a member), consistently with all this, regret whatever hurt was done to truth and the religious beliefs and feelings of God's people within and without the Church by certain views expressed in the book referred to.

(2) That the Church admits that the Declaratory Act (1892) was *de facto* and *de forma* an Act of this Church, whose statements constituted a serious departure from the Confession of Faith and subordinate standards, as is evidenced by its unconditional repeal through the Rescinding Act of 1906; but the said Declaratory Act having become an Act of the Church *ultra vires* cannot be regarded as a *de jure* Act; that the Church reaffirms solemnly that the phrase in the said Rescinding Act — 'as she has always adhered' — does not, in the light of ascertainable data, imply, and was not intended to imply a censure on the Free Presbyterian Church, but was intended, and is hereby declared, to bear, only the construction of recording an historical fact that this Church did, under the above-named conditions, adhere, as she now does under freer circumstances adhere, to her subordinate standards in

terms of the unchanged Question and Formula of 1846; but, in the event of union between the two Churches being consummated on this basis of 1843, this statement would consequently disappear, and the united Church would not in any way be held responsible for it."

The Committee also dealt with the question of bazaars, sales of work, prayers at the grave, etc. ('Free Presbyterian Magazine', XXIII, 18, 19).

SYNOD REJECTS THE IDEA OF UNION

When the Synod met in July, 1918, after the foregoing Reply had been read, the Rev. John R. Mackay* submitted the following motion which was seconded by the Rev. Alexander Macrae: "The Synod acknowledge receipt of the Free Church's Deliverance relative to union, being a reply to a statement, relative to the same subject-matter which the Clerk of this Synod forwarded in May, 1917, to the Clerk of the General Assembly of the Free Church, and cordially acknowledged the kindly mind which this reply manifests towards the Free Presbyterian Church. Further, the Synod, considering: (1) the obligation that lies upon the denominations living in the same district and making the same identical confession as to doctrine, worship, and government, to strive to obtain visible unity; and (2) the nature of the Free Church's reply now received; in which (a) they express themselves as willing to form with the Free Presbyterian Church one Presbyterian body with it on the basis of the standards of the Free Church as held and understood in 1843; in which (b) they reiterate their own unequivocal repudiation of everything inconsistent with the inerrancy of the Scriptures; in which (c) they in substance declare that it was under the motion of a man who fully understood that it was the Free Church's intention to abide by this high doctrine of Holy Scripture that they took on Dr Alexander as a teacher of their students in 1904; that it was on that

*It may be here stated that some months prior to this the Rev. J.R. Mackay issued a pamphlet — "The Free Church and the Free Presbyterian Church: The question of their Union Discussed". Its purpose is indicated by its sub-title. Mr Mackay put forth every argument he could think of to make out a case for union, but he failed to convince his brethren or the people of the Free Presbyterian Church. His arguments were dealt with briefly in the 'Free Presbyterian Magazine', XXIII, 22, and, also in a pamphlet — 'A Reply by Lovers of Truth'.

understanding he accepted office, and that his practice as a teacher of their students has all the time been as good as his promise; in which (d) they acknowledge that Dr Alexander's withdrawn book 'Demonic Possession', did contain views that constituted a departure from the teaching of the Confession of Faith, and from the publicly professed doctrine of the Free Church herself, relative to the infallibility of the Scriptures, a departure so serious as would have called for the exercise of ecclesiastical discipline had those views been persisted in; in which (e) Dr Alexander in particular and the Free Church as a whole express regret, not only for whatever hurt was, through this departure from the teaching of the Confession, done to the beliefs and feelings of God's people, but also for whatever hurt was in this way done to truth; and in which (f) they express their willingness to draw out with us, and to act upon, rules relative to social meetings, sales of work, and burials, that will be in harmony with our common standards: Resolve (1) that a Committee, representative of the whole Synod, be appointed to confer with the Committee of the Free Church on Union concerning these matters; (2) that the Synod's Committee, after conferring with the other Committee, give in a report of their impressions of this conference to the Synod; and (3) that until the Synod has had time to consider that report, no further steps, 'pro' or 'con', be taken by the Free Presbyterian Church in this matter of Union with the Free Church."

The Rev. Neil Cameron moved the following motion, which was seconded by the Rev. D. Macfarlane: "The Synod of the Free Presbyterian Church of Scotland reaffirms the deliverance adopted in 1905, to the effect that this court cannot consider a proposal for union with any Church which does not hold, without the least dubiety, both in profession and practice, the whole doctrine of the Westminster Confession of Faith, including the most fundamental doctrine of the infallibility and inerrancy of the Holy Scriptures, along with the Form of Church Government and Form of Worship and Discipline of this Church. The Synod, having seriously considered the Reply of the Commission of Assembly of the present Free Church, drawn up in November, 1917, in reference to the 'Statement of Differences' sent by this Synod to said Assembly in the previous May, has come to the conclusion that, as that Reply is largely made up of evasive statements and suggestions of compromise, no useful purpose can be served by continuing this correspondence. The Synod, therefore, resolves that, in view of all the circumstances, the

correspondence now take end." The Clerk (Rev. J.S. Sinclair), who supported Mr Cameron's motion, called the attention of the Revs. J.R. Mackay and A. Macrae to certain terms of their own motion at the previous Synod, namely, that the Synod conclude "that meanwhile it would be futile to appoint a Committee to meet with the Free Church Committee, *until* (1) the Free Church . . . calls upon Dr Alexander to state *in distinct and unequivocal terms* that he both repudiates the book and genuinely regrets the unscriptural sentiments expressed therein"; and then *until* "(2) the Free Church expresses her willingness to homologate Deliverances passed by this Synod on such matters as the Bible and the Higher Criticism, Creed Subscription, Prayers at the Grave, Church Bazaars, and Church Soirees." The Clerk then pointed out that these conditions had not been fulfilled by the Free Church in its procedure or Reply since last meeting of Synod, and that therefore the Revs. J.R. Mackay and A. Macrae were now acting inconsistently with their previous motion in advocating immediate conference, apart from the fulfilment of these conditions. Their own previous motion placed a block on the line of their present movement.

When the motions were put to the meeting, the voting showed the following result: For Mr Mackay's motion there voted — Revs. Alexander Macrae, Andrew Sutherland, Norman Matheson, and J.R. Mackay — total, 4. For Mr Cameron's motion — Revs. D. Macfarlane, D. Beaton, Neil Macintyre, E. Macqueen, A. Mackay, D. Graham, D.A. Macfarlane, Neil Cameron and J.S. Sinclair; with Messrs John Macdonald, Gairloch; Neil Mackinnon, Portree; Alex. Mackenzie, Lochbroom; John Stewart, Lochcarron; Alex. Mackenzie, Stornoway; Donald Mackenzie, Lochinver; Angus Stewart, Inverness; Murdo Urquhart, Dingwall; Alexander Gray, Lairg; Angus Macrae, St Jude's, Glasgow; and Murdo Campbell, Oban — total, 20.

THREE MINISTERS GO OVER TO FREE CHURCH

The next step in the movement towards the Free Church took place when it was announced at the November Commission of the General Assembly of the Free Church, that a Declaration had been drawn up by certain ministers of the Free Presbyterian Church, the acceptance of which by the Commission would put them in a position to ask admission into the Free Church. The Declaration was as follows:

"We, the undersigned ministers of the Free Presbyterian Church of Scotland, being convinced that our brethren of the Free Presbyterian Synod, by the attitude of extreme aloofness which they persist in manifesting towards the Free Church — a Church whose Christian people live in the same districts as our own, whose standards are identical with our own, and whose testimony for the Crown Rights of the Redeemer is one with that of the Church of Christ in this country in her purest days — are acting in a manner that is not in keeping with the teaching of our Confession relative to the fundamental doctrine of the Communion of Saints, consider it to be our duty to ally ourselves with the said Free Church provided it concurs with the following affirmations: (1) That in entering the Free Church we are carrying with us our entire testimony with unfettered liberty to contend for it in all its parts. (2) That it is the genuine opinion and judgment of the Free Church that the absolute truthfulness of the Scriptures of the Old and New Testaments is the principle upon which, as upon a basis, all her teaching is built; and that she would regard any deviation from this principle, or any such equivocal or hesitating utterance as would cast doubt on an *ex animo* belief in the inerrancy of the Scriptures, in the teaching of any of her professors or ministers, as wholly inconsistent with the Church's standards and declared testimony, and, accordingly, not to be suffered or tolerated. Further, that not only has the work entitled 'Demonic Possession' been by its author withdrawn from circulation, but that it was and is regretfully acknowledged by the Church, and not least by its author, to have given expression to views that are not in keeping with this fundamental principle of the inerrancy of Holy Scripture. (3) That the Free Church abides by her offer to the Free Presbyterian Church to form with her one Presbyterian body, in which the constitution of the united body shall be so enunciated as that it will be evident that no one in the united body which, please the Lord, may yet be, will have any direct responsibility for the clause in the Act rescinding the Declaratory Act — 'as she has always adhered' — a clause which has given an offence (which it was not intended to convey) — to brethren of the Free Presbyterian Church. (4) That the Free Church resolves to oppose everything that is either idolatrous or superstitious, mercenary or frivolous, in the Church of God, and she is prepared to denounce any practice which, after a full and free discussion, will be shown to be either

unscriptural or unconstitutional."*

This Declaration was accepted by the Commission of the Free Church Assembly as an expression of the mind of the Free Church on the matters it dealt with. A motion was then moved and carried that Revs. John R. Mackay, Alexander Macrae, and Andrew Sutherland be admitted as ministers of the Free Church. The departure of these brethren made a painful impression, but notwithstanding the unique place that some of them enjoyed in the affections of Free Presbyterians, it was again made clear to every one that the people of the Free Presbyterian Church were not to follow them into the Free Church.

PROHIBITION CONTROVERSY

The Synod was soon to enter on another controversy which was destined to give considerable trouble. During the War the Rev. Duncan Mackenzie called attention to the evil of drunkenness and submitted a motion which was seconded by the Rev. Ewen Macqueen and agreed to by the Synod (1918), to the following effect: "The Synod of the Free Presbyterian Church of Scotland respectfully asks the Government, on account of the evils of strong drink, to prohibit the sale of intoxicating liquors, as long as the present War lasts, and for all time coming thereafter." Mr Mackenzie explained that his motion did not mean prohibition of what was required for absolutely necessary and medicinal purposes. Two years later the subject was again brought to the notice of the Synod in connection with the coming into operation of the Temperance (Scotland) Act of 1913. The subject of prohibition under the Act was discussed, and while it was the mind of the Synod that there should be no interference with what was necessary for medicinal purposes, a circumstance expressly provided for by the Act, yet it was considered highly desirable in view of the grievous drunkenness among the young and among others that prohibition should be carried.

A motion accordingly was brought forward by the Rev. Neil Cameron, seconded by the Rev. D. Mackenzie, and spoken to by Rev. Neil Macintyre and others, which was to the following effect: "That the Synod strongly recommend Free Presbyterians as a whole to vote whenever opportunity offered for the total prohibition of the

* For a criticism of this Declaration see 'Free Presbyterian Magazine', XXIII, 274-305.

sale of strong drink." It is doing no injustice to most of the Synod's critics in this matter to say that their criticism was made without ever having read a line of the Temperance (Scotland) Act. Two years afterwards, owing to some criticism, the following motion was brought forward by the Rev. Neil Cameron and seconded by the Rev. D. Graham: "The Synod renews its attitude taken up on the drink question as set forth in their resolution passed by the Synod in 1920, when they affirmed that it was highly desirable, in view of the grievous drunkenness among the young, as well as others, that Prohibition or No Licence, as indicated by the Temperance (Scotland) Act, 1913, should be supported by our people." There was no counter motion, but the Rev. William Matheson in dissenting from the motion expressed his views at considerable length in condemnation of the general principle underlying Prohibition. He gave in his reasons for dissenting, and the Synod appointed a Committee consisting of Revs. N. Cameron, M. Gillies and D. Beaton, to answer the reasons, and instructed the Committee to have the Reasons and their Answers printed in the Magazine. The Reasons with the Committee's Answers are as follows:

I. *The Reasons*: "For ourselves and all who may associate themselves with us herein, we solemnly enter our dissent from the finding of the Synod of the Free Presbyterian Church of Scotland of 1922 anent the resolution in the matter of the Scottish Temperance Act, as, in effect, reiterating the same position as formerly, and for the following, amongst many reasons, we do so: (1) We cannot discover any grounds whatever in the Word of Scripture for such a measure, but contrariwise (e.g. Deuteronomy, 14th chapter, verses 23-26: I Tim., 4th chapter, verses 1-3, and particularly our Lord's first miracle at a marriage feast), and we must keep our conscience clear, holding the Word of Scripture as our *only* rule of faith and manners. (2) There are two antagonistic and diverging explanations of excess in the use of things. The one is that the root of excess is the use of the thing. The other is that the root of excess is the lust of man's heart. The one dishonours the use of the thing. The other honours the use of the thing as an institution of God, but lays the entire responsibility upon man for his excess with all its consequences. This resolution means the acceptance of the Prohibition principle which lays the blame upon the use, not on lust, which is the doctrine of the Word of Scripture. It is an attempt to assail the abuse of the thing by

striking at the use of it and therefore contemns the line of justice or truth which divides forever between the right and the wrong. (3) The Divine basis of law is justice, and civil government is ordained of God to protect the righteous to the utmost limit in the enjoyment of all benefits and bounties and to bring only the wrong-doer under penalty, and that only for his actual wrong-doing. The aim of this resolution is to protect society from evil by encroaching upon the liberty of the righteous as well as of the unrighteous in these enjoyments. It is therefore a denial of the absolute inviolability of justice and truth — the key to Christ's death on Calvary. (4) By dishonouring the use of intoxicating beverage, as if that had anything whatever to do with excess, this resolution casts a stigma upon the moral character of our Lord, who, by His conduct, His doctrine, and His ordinance, set the seal of His approval upon the use of intoxicating beverage. Upon all excess, which springs ever from lust alone in the heart of man, the woe of violated justice falls. (5) The principle of prohibition, accepted in this resolution, though only in one stage of its progressive application, is the same as that underlying Free Love and Communism. The misery springing from sin which is the product of lust, is laid at the door of the Divine Constitution of things, not at the door of man's own heart (James, chapter 1, verses 13-16). The principle, as applied to the use of intoxicating beverage, is the spear-point of Satan's thrust aimed directly at the heart of our Lord, a thrust which aims to overthrow the moral foundations of Scripture and substitute for the Will of God, which is justice, as our guide, the will of humanity as expressed in the popular vote, or, it may be, otherwise."

II. *The Answers*: "After perusal of the above dissent and reasons of the Rev. William Matheson from the motion anent 'no licence', passed by the Free Presbyterian Synod in 1920, we came to the conclusion that his arguments are the best on the side of the strong drink trade we had heard yet in Scotland, though we readily admit it was not for this end that he used them. But he has placed in the hands of the drink trade and those who sympathise with them a weapon which they will not be slow to use. Mr Matheson has had no compunction in placing the motion passed by the Synod as being in direct line with the principles of Bolshevism, Communism, and Free Love. The Committee are amazed to see the inference drawn, without the least proof (being

based only on imaginary assumption) by Mr Matheson from his resolution, that it casts a stigma on the moral character of our Lord, and also that the qualified principle of prohibition accepted in the resolution is the spear-point of Satan's thrust aimed and directed at the heart of our Lord. The Committee feel that these unwarrantable and unreasonable charges, made against the Synod's unanimous finding (Mr Matheson excepted) require of him irrefutable proof, or else unconditional withdrawal. The Committee did not realise the serious nature of the charges brought against the Synod's finding in these statements, until they had time to examine his paper handed in. That the abuse of strong drink has been responsible for an enormous amount of misery and degradation in the lives and homes of drunkards in this country, Mr Matheson must and does readily admit. The difference between his ideas and the resolution of the Synod lies in the way of dealing with this terrible scourge. He holds that the principle of justice set forth in God's Word is against restricting the free use of it as a beverage to any man, and that the abuse of it arises from the lusts of men's hearts. The Committee fully concur with the fact that the lusts of men's hearts are the root of all evil. The way in which he proposes to deal with these lusts is to give those who have become perfect slaves to them, unrestricted liberty for fear that the sober man should be interfered with in the use of it as a beverage. He would not reduce one of the public-houses on our streets to save the man who has become a slave to the lust of strong drink from bringing himself and his wife and children, after enduring indescribable misery, to an early grave. His only remedy is to penalise the man. He holds that the principles of justice and truth demand that there should be no interference with this trade be the consequences what they may. According to Mr Matheson's reasoning, all government control should be done away with, and unrestricted liberty given, which would lead to free distillation, and this as known in former days would bring widespread moral degradation which no Christian or patriot would like to see renewed. On Mr Matheson's own principle, that the root of the evil is not in the use, but in the abuse, the Committee would point out that the true meaning of the Temperance (Scotland) Act is, that it honours the use (however imperfectly) by making provision for removing the abuse.

The Synod's resolution means that public-houses on our streets

should be closed. The resolution does not condemn the Scriptural use of strong drink, neither does it hint that a sober and restricted use is dishonourable. The Act gave three alternatives: (1) No change; (2) Limitation; (3) No Licence. Under 'no licence', strong drink is still obtainable with food in hotels and restaurants, also at clubs, or by purchasing two gallons. This is the principle of prohibition to which the Synod's resolution refers; the Synod did not commit itself to *absolute prohibition*, neither do we believe it will do so. Does Mr Matheson not go too far in his assertion that the Word of God allows the free use of strong drink as beverage, but as a principle of justice, condemns any form of prohibition? There are certain creatures of God which are lawful and useful, but from their very nature must have a limited or restricted use, and herein we recognise a law founded in the nature of the thing itself. For instance, cocaine, which compels by its very nature restrictions, not merely the abuse, but also in the use. Strong drink comes under the same law. In Leviticus 10, v. 9, the Lord commands: 'Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die.' We believe this restriction binds men's consciences still. We see again in Jeremiah 35, v. 6 — 'We shall drink no wine; for Jonadab the son of Rechab our father commanded us saying, "ye shall drink no wine, neither ye nor your sons forever".' Did the Lord charge Jonadab for prohibiting his posterity from drinking wine, with acting in direct opposition to justice and truth? No; but on the contrary we find at the 18th verse: 'Thus saith the Lord of hosts, the God of Israel: because ye have obeyed the commandment of Jonadab your father . . . Jonadab the son of Rechab shall not want a man to stand before me forever.' This commandment which they obeyed was prohibition in the truest sense of the term and shows that the Word of God does not support the idea that any interference with the use of strong drink is such a congeries of crimes as Mr Matheson assumes, and that his charges are foundationless so far as the Word of God is concerned. Further, the Lord commends not merely the obedience in this case, but the prohibition. The argument as to the miracle performed by our Lord at Cana of Galilee when he turned water into wine, leads us to remark that if we were more spiritually minded, we could see a miracle in every bunch of grapes although exerted by ordinary means. We admit that this

miracle was performed to provide the beverage required, but we recognise in it something very much higher, as Scripture reveals: 'And manifested forth His glory.' It adds nothing to the proof we possess, that the Lord has provided wine from the beginning for the use of man, neither does it help Mr Matheson as proof that there should be no restriction placed on its abuse.

The Committee would warn with all seriousness their fellow-men of the most dangerous and soul-destroying false doctrine that if a man who had been drinking to excess cease entirely to do so, he is thereby saved for: 'By the works of the law shall no flesh be justified.' Also let men beware of falling into the dangerous conclusion that it is a disgrace for a man to partake of strong drink, as a beverage, i.e., in sobriety. While recognising to the fullest extent the law of Christian liberty regarding things indifferent, we cannot shut our eyes to the fact that Scripture sets before us certain principles which restrict and regulate that law. From among these may be mentioned the principle of self-denial as set forth in I Corinthians 7, v. 12-13: 'But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.' Romans 14, v. 21: 'It is neither good to eat flesh, nor to drink wine, nor anything whereby they brother stumbleth or is offended, or is made weak.' The Committee would point out that (1) God prohibited wine as in Lev. 10, v. 9; (2) Man prohibited wine as in Jer. 35,v. 6, of which God approved; (3) Brotherly love inculcates it, Rom. 14, v. 21" ('Free Presbyterian Magazine', xxvii, 85-89).

When the Synod met in 1923, it was reported to the Synod that Mr Matheson had criticised the Committee's Answers and that his paper had been sent to all the members of the Synod by the Clerk. It had not been published in the Magazine owing to a decision come to that "no controversial correspondence be admitted into the Magazine". Mr Matheson had, since he sent the above communication, issued a Circular Letter to members of the Synod with the following questions: "(1) Is our Synod to continue to be responsible for endorsing Prohibition? (2) Is our Synod to endorse the doctrine that civil law ought to deal with lust, with all that this involves, by accepting the answers of the Committee as they stand?"

The Synod's Business Committee decided that the following reply

be sent: "In answer to (1), No; in answer to (2) Civil law does not take to do with lust until it has manifested itself in the outward act." Thereafter the Rev. Ewen Macqueen brought forward the following motion which was seconded by Mr Finlay Macdonald, Ardheslaig, Shieldaig: "This Synod adheres without a change to last Synod's resolution on this question and takes no further notice of the attitude of the Rev. William Matheson regarding this question." In speaking to his motion, Mr Macqueen pointed out that the word "prohibition" was used in the sense of "No Licence", one of the options allowed to voters under the Scottish Temperance Act, but though this had been made clear, Mr Matheson was determined to fix us down to "prohibition" as defined by himself, and refused to take the explanation which had time and again been given in this matter.

The report in the 'Free Presbyterian Magazine' gives the following account of the further discussion of the subject at the Synod:

> "Other members expressed their minds, and it was pointed out that the Scottish Temperance Act was not a Total Abstinence Act; it was an Act, to use its own words in the preamble, 'to promote Temperance in Scotland by conferring on the electors in prescribed areas control over the grant and renewal of certificates'. Where the No Licence vote carried, it gave the power to the people that had hitherto been in the hands of the Licensing Courts. The Act did not interfere with the manufacture of liquor nor with its transport. It did not interfere with its use in the home either for medicinal or beverage purposes, nor in hotels with meals. But where a No License vote had been carried, it prohibited totally the sale of liquor in public bars and in licensed grocers' shops, as distinguished from what took place when a limitation vote was carried, which only reduced the number of licensed places, or partially prohibited the sale of liquor in the above places in the prescribed area. The act also allowed wholesale licences in the areas where No Licence had been carried. No one regarded the Act, it was said, as perfect, but it is well in this matter that its provisions should be clearly understood, and not confused with the American and Canadian legislation on the matter with which some of the members said that they were in sympathy with Mr Matheson's attitude to it. As far as the No Licence areas were concerned, the Scottish Temperance Act did not say, 'You shall not taste liquor', but 'You shall not get it at a public bar or from a licensed grocer'." (Vol. XXVIII, p. 70.)

CHAPTER 11

Church of Scotland Enabling Bill — Rev. W. Matheson's breach of resolution on Church Privileges — Communication from Ontario Kirk-Session re Sabbath use of public conveyances — Rev. R. Mackenzie's reply to Session's resolution — Ontario congregation's action takes it outwith Church.

CHURCH OF SCOTLAND ENABLING BILL

When the Church of Scotland Enabling Bill * was before Parliament in 1920, the Synod appointed a Committee to draw up a memorial to be presented to the Government. In this memorial it is stated that the Free Presbyterian Church represents the Free Church of Scotland as settled in 1843, and that it represents that Church in direct historical, and constitutional continuity. It further stated that the Free Presbyterian Church held the position set forth in the Claim, Declaration, and Protest of the Church of Scotland in 1842, and the Protest of 1843, and that in accordance with these documents, it held the principle of the National Recognition of Religion as opposed to Voluntaryism. It further entered a claim for the Free Presbyterian Church as the legitimate and consistent successor of the ancient Church of Scotland, which accepted the Confession of Faith in 1647, a Confession which was acknowledged by the state as "the public and avowed Confession of this Church" in 1690 and at subsequent dates.

The memorandum pointed out that the Established and the United Free Churches did not adhere to the Confession of Faith and the Standards of the Church of Scotland, according to the original terms, but by Declaratory Acts had altered to a grave extent the original relation, and modified the formula of subscription, so that ministerial and other subscribers stand in a very indefinite relation to these standards. The Articles presented to Parliament are characterised as of the most latitudinarian description, allowing the pro-

* The object of the Bill was to declare the lawfulness of the Articles Declaratory drawn up by the General Assembly of the Established Church in view of the contemplated Union.

spective united body to depart almost completely from the Protestant and Presbyterian principles and doctrines of the true Church of Scotland, and an emphatic protest is made against the Enabling Bill. In regard to the endowments of the Established Church, it is asserted that these are the common property of the Presbyterians of Scotland and should not be considered as belonging exclusively to the Church of Scotland. It is also asserted that these endowments cannot consistently and legitimately be held by any who do not adhere to the constitution and standards of the Church of Scotland, and that the present movement for the relaxation of the standards with the consent of the State, involves a forfeiture of the Endowments; and if they are transferred to the united body (Established Church and United Free Church) on the proposed basis, they are given to those who have forfeited all claim to them, and the rightful heirs are deprived of their inheritance. The glaring inconsistency of the United Free Church participating in these Endowments is referred to, as the majority of its members were for many years rank Voluntaries who strongly protested against these ecclesiastical Endowments as unjust and unscriptural. The Memorialists conclude by asking the Government to consider the valid claims of the people in many parishes who are outside the pale of the present Established Church, and finally they present to Parliament in the name of the Free Presbyterian Church the Claim, Declaration and Protest of the Church of Scotland in 1842, and the Protest of 1843, and appeal to the legislature to do justice to the claims of truth and righteousness in connection with the various interests involved ('Free Presbyterian Magazine', XXV, 175-177). The Bill against which this protest was made became law in 1921.*

REV. W. MATHESON'S BREACH OF RESOLUTION ON CHURCH PRIVILEGES

The Free Presbyterian Church all along had laid special stress on Sabbath observance,† and in 1921 the following declaration anent Church Privileges was made by the Synod:

"The Synod declares in accordance with former resolutions that Church Privileges, such as Baptism, are not to be given to any who

* It is printed in full in the 'Free Presbyterian Magazine', XXVI, 145.

† See 'Free Presbyterian Magazine', XXXVII, 415, 492.

engage in Sabbath work (other than works of necessity or mercy), or who travel by trains or cars run in systematic disregard of the sacred day. The serious and careful consideration of Kirk-sessions is to be given to special cases, such as that of a husband who has ceased to acknowledge the Christian religion, or who refuses to adhere to the above standard of Sabbath observance, but whose wife (desiring baptism) fulfils the demands of this declaration and is otherwise exemplary."

In 1927 the Rev. Neil Macintyre, as Convener of the Canadian Mission Committee, read correspondence at the Business Committee of the Synod which had passed between Rev. William Matheson, Chesley, and himself. At the following sederunt of Synod the Rev. Neil Cameron moved as follows: "The Synod express strong disapproval of the conduct of the Rev. William Matheson, Chesley, Ontario, inasmuch as he admitted to the Lord's Table and Baptism at Winnipeg, parties debarred by findings of this Synod anent Sabbath observance, and also by the lax and modern views revealed in correspondence with him about this matter; and, while the Synod refrain from taking further steps as to his conduct in the matter referred to, they warn him and all concerned that the findings of the Synod must be honoured."

When the Synod met in 1928, the Clerk read communications from Rev. William Matheson, the Ontario elders, and the Winnipeg Kirk-session; a letter received from the Rev. James Tallach was also remitted by the Southern Presbytery to the Synod. After discussion the following became the unanimous finding of the Synod: "The Synod reaffirms its adherence to its resolution on Church Privileges printed in 'Church Documents' of 1923, viz.: The Synod declare, in accordance with former resolutions, that the Church's privileges, such as admission to the Lord's Table and Baptism are not to be given to any one who engages in Sabbath work (other than works of necessity and mercy) or* who travel by trains or cars run in systematic disregard of the Lord's Day." This was followed by another motion unanimously agreed to: "The Synod require all who receive Church Privileges in this Church to honour this reaffirmed declaration, and such as may infringe on the Synod's ruling shall be dealt with by the courts of the Church, and that the attention of all adherents of the Church is seriously drawn to this matter."

* "or" was substituted for "and" to avoid misunderstanding ('Free Presbyterian Magazine', XXXIII, 96).

COMMUNICATION FROM ONTARIO KIRK-SESSION

At this Synod a paper on the "Synod's Statement in Reference to Church-going by Public Conveyances on the Sabbath"* was approved of by the Synod. The paper was drawn up by the Rev. R. Mackenzie, M.A., Gairloch, and discussed at considerable length by a special Committee, consisting of the whole Synod. The following year a communication from the Kirk-session of Ontario was read at the Business Committee of Synod, intimating that they were not to recognise the Synod's Declaration on Church Privileges. A letter in reply from Rev. R. Mackenzie was also read.

Ontario Kirk-session Communication —

"At Chesley and in the house of Rev. William Matheson there on the evening of Wednesday, September 19th, 1928, the Kirk-session of the Ontario Congregation of the Free Presbyterian Church of Scotland in Canada met and was constituted. Sederunt with Rev. William Matheson, Moderator; Messrs Hugh Scott, Ailsa Craig, Clerk of Session; Alexander Macfarlane, Chesley; and Murdoch Matheson, Lochalsh, Ruling Elders.

"The minute of last meeting was read and confirmed. The Moderator then introduced the matter of certain resolutions of the Synod anent the use of public conveyances for churchgoing on Sabbath, which the Clerk of Synod had officially intimated to him and also to the Clerk, and which had since been published in the 'Free Presbyterian Magazine'. The draft of a resolution embodying what had been agreed upon tentatively by the members of Session at a previous unofficial conference was then presented with certain amendments and additions, and, after due prayerful deliberation, it was moved, seconded, and unanimously agreed that, whereas we are bound in conscience and before God and men by our ordination vows, (i) To recognise the Scriptures of the Old and New Testaments to be the Word of God and the only rule of faith and manners. (ii) To own and declare sincerely the Confession of Faith, approved by former General Assemblies of this Church, to be the confession of our faith, and to own the doctrine therein contained to be the true doctrine which we will constantly adhere to. (iii) To approve of the Deed of Separation of the Free Presbyterian Church of Scotland adopted at its first Presbytery of Portree, August, 1893: and (iv) To observe uniformity of worship,

* This Statement is printed in the Appendix.

and of the administration of all public ordinances within this Church, as the same are at present performed and allowed: and whereas (1) The Synod has failed to show any authority from the Scriptures of the Old and New Testaments for the Declaration anent Church Privileges, being XIV in 'Church Documents', as amended and as said to be reaffirmed by the Synod of 1928, in that part of section thereof referring to 'travel by trains or cars run in systematic disregard of the Lord's Day', as interpreted by the Synod to embrace in its reference, and to debar the use of public conveyances for churchgoing on Sabbath; and whereas (2) We are convinced that said Declaration as thus interpreted is not only without, or beside, the Word of God, but is plainly contrary thereto, as (a) While we rejoice that we do so entirely agree with the motives and aims, and so closely with the prohibitory interpretations of the Synod's Statement in Reference to Churchgoing by Public Conveyances on the Sabbath, and while we sincerely agree in 'allowing for the extreme exigencies of necessity and mercy' (Sec. iii of above Statement), we cannot refuse to recognise also that no such exigency can surpass in urgency the need of the human soul, and that ' . . . it pleased God by the foolishness of preaching to save them that believe' (I Cor. 1, v. 21): (b) Having accepted this concession of the Synod, we are compelled to recognise further that no exigency can possibly make lawful what is wrong in itself. Thus we agree that the act of using a public conveyance on the Sabbath is not wrong in itself. We have then to find the ground of condemnation elsewhere than in the mere act. We are thus compelled to look for the ground of condemnation in the sphere of motive. But we cannot find any such ground in the motive of the party who uses public conveyances on the Sabbath for churchgoing only. On this Sabbath question we are commanded to 'judge not according to the appearance, but judge righteous judgment' (John 7, v. 24), and cannot hold this party in any way responsible for the reprobate actions or motives of the one who runs a public conveyance for gain on Sabbath. To do so would be unjust and unscriptural. (See 'meat and drink' passages of the Epistles of Paul.) Our acceptance of this concession of the Synod's Statement has, therefore, left us without just and scriptural ground of condemnation of the use of public conveyances for churchgoing on the Sabbath: and (c) While we heartily recognise that the Apostle urges abstinence from actions,

with respect to which we have liberty, on the ground of conscientious scruples of fellow-believers, we recognise, however, that he carefully safeguards the principle, '. . . for why is my liberty judged of another man's conscience?' (I Cor. 10, v. 29.) He does not, therefore, in such cases, curtail our liberty. He does not command abstinence. He simply exhorts to it. Nor has the Lord given His Church any authority in such cases to command abstinence. We have authority only to exhort to it: and whereas (3) The doctrine of the Confession of Faith (chap. xx, Sec. 2), is that 'God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith and worship. So that to believe such doctrines or to obey such commandments out of conscience is to betray true liberty of conscience, and the requiring of an implicit faith, and an absolute blind obedience is to destroy liberty of conscience and reason also': and whereas (4) The Deed of Separation of the Free Presbyterian Church of Scotland explicitly proclaims adherence to 'the whole principles embodied' in 'the Acts of Assembly of the Church of Scotland prior to 1843', among which Acts is the Act of 1697, commonly called the Barrier Act, an Act to regulate the procedure of the Church in interpreting the fixed constitution of the Church: and whereas (5) 'The whole principles' of the Barrier Act, which Act applies these principles to the functioning of the Assembly itself, apply as readily to the functioning of the Synod as the Supreme Court of the Church, and require 'that before any General Assembly of the Church shall pass any Acts, which are to be binding rules and constitutions to the Church' 'General Assemblies be very deliberate in making of the same, and that the whole Church have a previous knowledge thereof, and their opinion be had therein, and for preventing any sudden alteration or innovation, or other prejudice to the Church, in either doctrine or worship, or discipline or government thereof': and whereas (6) The whole Church had not previous knowledge thereof, nor was their opinion had therein, nor were Presbyteries consulted thereanent, prior to the effort of the Synod to enforce said declaration, as interpreted to embrace in its reference and to debar the use of public conveyances for Sabbath Church-going, as a binding rule and constitution to the Church, and thereby the matter became prejudiced, and such procedure, if allowed and

established, would subvert the constitution of the Church: and whereas (7) In the administration of the public ordinances at the time of our ordination it was allowed, and, to our knowledge, practised, to grant privileges of the Church to persons who used public conveyances for Sabbath Church-going within this Church, with the one published exception wherein the authority of the higher courts of the Church seems to have been usurped, and uniformity of administration of public ordinances to have been ignored: therefore be it, and it is hereby resolved, that we, as a Court of the Free Presbyterian Church of Scotland, jealous for the authority and honour of our Lord Jesus Christ, the Great King and Head of the Church, and in all goodwill and fidelity toward all other courts of the Church, faithfully, firmly, and fully, asserting, maintaining, and defending the Testimony and the Constitution of the said Free Presbyterian Church of Scotland, according to our ordination vows, refrain from recognising the said Declaration as interpreted to embrace in its reference and to debar the use of public conveyances on the Sabbath for Church-going purposes, in that part or section thereof, referring to 'travel by trains or cars run in systematic disregard of the Lord's Day', as a binding rule and constitution of this Church:

That the Clerk of Session send a duly certificated copy of this resolution to the Clerk of the Synod of the Free Presbyterian Church of Scotland: and that a copy of the same be forwarded to the Editor for publication in the 'Free Presbyterian Magazine'. This minute of the meeting was read and adopted. The meeting was then closed with prayer. Extracted by Hugh Scott, Clerk of Session."

REV. R. MACKENZIE'S REPLY TO SESSION'S RESOLUTION

Mr Mackenzie's Reply:

"A copy has been given me of a recent resolution of the Ontario Kirk-session relative to the Synod's attitude on the question of churchgoing by public conveyances on Sabbath. As in the providence of God I shall not be present at the first meeting of Synod, at which this resolution is likely to be dealt with, and since I am anxious not to appear to shirk responsibility in the matter, it has occurred to me that I should communicate to my brethren in the Synod my views on the subject.

The resolution referred to seems to me to contain no new arguments worthy of consideration in favour of the position taken up by the Ontario Kirk-session unless those which appear in Sections (2)(a) and (b). These, on account of their being related to certain words occurring in the Synod's 1928 Statement which the Session construe, no less erroneously than gratuitously, as a 'concession of the Synod', and on account of their being otherwise cleverly and plausibly stated, are of a kind likely to influence the minds of such as are either unable or unwilling to examine them critically. That they involve fallacies which render them of no avail whatsoever to invalidate the Synod's position will no doubt have appeared to you. At anyrate, that is the view I am led to take as the following considerations will show:

(1) The first argument, which is more insinuated than expressed, may be stated as follows: 'It is allowable to use public conveyances on Sabbath in cases which involve the extreme exigencies of necessity and mercy. The urgency of the need of the human soul represents such an exigency, and "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1, v. 21). Therefore it is allowable to use public conveyances on Sabbath for the purpose of going to church.' When thus reduced to plain language, the argument must appear immediately to every unprejudiced mind to be at fault somewhere. If I am asked what is wrong with it, I reply unhesitatingly and emphatically that the premises do not warrant the conclusion. From the standpoint of incorrect reasoning, it is just as warrantable for the Ontario Kirk-session, and not one iota more, to base their conviction on the grounds stated, as it would be for me to argue from premises exactly similar that it is allowable to hire an aeroplane on Sabbath for the purpose of going to pray in a certain place in Lewis where it pleased God to save some. In the one case no less than in the other there is involved the mistake of reasoning from the need of the human soul in general to one particular way in which it pleases God to supply that need, to the utter exclusion and consequent disparagement of other ways. It is right that we should urge liberal views within scriptural and reasonable limits of the importance of the public ordinances of God's worship, but to take up a position, whether in reasoning or otherwise, which in effect, if not in plain outspoken words, represents the public as the only means of salvation, and therefore indispensable to it, and

our attendance upon them as an extreme exigency of necessity and mercy, is surely a serious blunder.

"(2) The second argument appears more or less in full philosophical dress as follows: 'We are compelled to recognise further that no exigency can possibly make lawful what is wrong in itself. Thus we agree that the act of using a public conveyance on the Sabbath is not wrong in itself. We have then to find the ground of condemnation elsewhere than in the mere act. We are thus compelled to look for the ground of condemnation in the sphere of motive. But we cannot find any such ground in the motive of the party who uses public conveyances on the Sabbath for Church-going only.' The inference is not stated. Of course it goes without saying — there is no ground whatsoever for condemning the act of the party who uses public conveyances on Sabbath for purposes of church-going only. One good test of the validity of a process of reasoning is its universality. Valid reasoning holds good in every relevant case. On the other hand, a fallacy which does not so manifestly appear in one certain context, will often stand out in relief, so to speak, in another. In the interests of brevity I will do little more than apply this test of universality here by taking a case somewhat different from that in point but strictly relevant. By this method I hope to show that an argument, such as the above, which makes motive the sole determining principle of morality, in the case of acts even which are not wrong in themselves, is little short of a philosophical monstrosity.

"The act of killing a man, while wrong in some circumstances, is justifiable in others, as, for example, when one commits it of necessity in self-defence. The act of killing a man, therefore, is not wrong in itself. Now suppose for a moment a certain party wants to get to church and is opposed in this by another. And suppose (what is improbable but not altogether impossible) the churchgoer resorts to the expedient of killing the man who opposes him, for the sole purpose of getting to church, mark you, unquestionably a good and commendable motive surely. In accordance with the above form of argument we must reason thus in estimating the morality of the churchgoer's act: 'We agree that the act of killing a man is not wrong in itself. We have then to find the ground of condemnation elsewhere than in the mere act. We are thus compelled to look for the ground of condemnation in the

sphere of motive. But we cannot find any such ground in the motive of the party who kills a man for the purpose of getting to church only.' We thus arrive at the shocking conclusion that it is perfectly legitimate to kill a man in order to get to church. No one will for a moment believe that the Ontario Kirk-session would accept such a conclusion, or that they would base any other conviction on it than that they were grossly imposed on and misled. Yet it is the perfectly logical outcome of a perfectly reasonable application of the form of argument they here employ to prop themselves up in what amounts to an attitude of defiance. As such it serves to exemplify what extravagance men are ready to lapse into who think they are the people and that wisdom shall die with them.

"(3) The position of the Synod with reference to points raised in connection with their including in their 1928 Statement the words 'allowing for the extreme exigencies of necessity and mercy' is, to my mind, alike clear and consistent, notwithstanding all attempts made to misconstrue and to misrepresent it in the interests of proving the contrary position and of exhibiting the Synod's condemnation as out of its own mouth, so to speak. When it is objected that their allowing the use of public conveyances on Sabbath under any circumstances, implies an admission on their part that the act of using such conveyances on Sabbath is not wrong in itself, and that, therefore, their position is rendered inconsistent, a reply is ready at hand. The Synod have nowhere condemned the mere act of using a public conveyance on Sabbath as such, simply because they were never called upon to deal with such an impalpable abstraction. Their whole position in the matter is set down in these words of their 1928 Statement, in the light of which the entire statement must be read, 'ordinarily (that is, allowing for the extreme exigencies of necessity and mercy) no one can lawfully make use of such services, whether for the purpose of going to church or for any less-worthy purpose'. Plainly, what they condemn is not the act in itself, but the act in relation to circumstances of an ordinary kind which do not constitute an extreme exigency of necessity and mercy. On the other hand they recognised that circumstances of an extraordinary kind may and do emerge, circumstances which give rise to extraordinary cases, and call for extraordinary treatment. Hence, and in order to make themselves perfectly understood, they

inserted in their 1928 Statement the words "allowing for the extreme exigencies of necessity and mercy". In this they are no more chargeable with inconsistency than is the Word of God which condemns the doing of any secular work on the Lord's Day, but allows it in cases of necessity and mercy.

"That attendance at church does not, strictly speaking, come within the category of works of necessity and mercy, the Synod were at some pains to show. Incidentally they represented it rather as a duty, an important duty certainly, but one which we recognise may well give place to the works of necessity and mercy, properly speaking. If we take the view of the Ontario Kirk-session, and regard church-going as a work of necessity and mercy on the ground of the surpassing urgency of the need of the human soul, then we are bound to hold also that, in the proportion of urgency, no circumstance or consideration in the world is sufficient to justify our staying away from church in one instance. We must leave the ox to perish in the pit, must abandon a dying brother to death, must shut our hearts against all consideration for others, and go to church because 'no exigency can surpass in urgency the need of the human soul', and 'it pleased God, by the foolishness of preaching, to save them that believe' (I Cor. 1, v. 21). God forbid that the Synod should ever adopt such a view, nor need they fear much hurt at the hands of such as lend themselves to it.

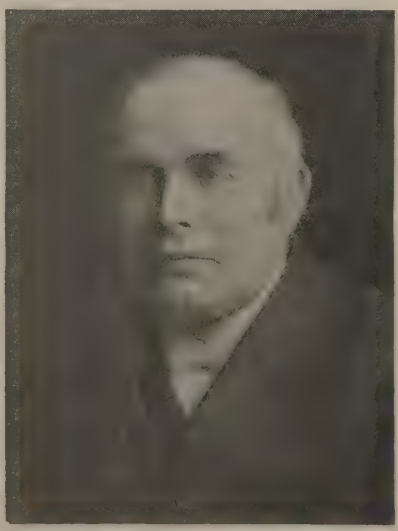
" "I withhold from entering upon a discussion of the question of Christian liberty, which in the resolution is linked up with the second argument dealt with above, for these two, among other reasons: first and principally, that I still hold the opinion that this question does not properly enter into the subject in hand, and a discussion of it might only serve to confuse issues, and secondly, that such a discussion would swell my letter out of due proportions. The other points raised in the resolution, such of them at least as are worthy of notice, have already been adequately dealt with, as, for example, the Barrier Act question.

"And now, in concluding, permit me to commend you to the grace of God, having special regard to the difficulty of the situation with which you are called upon to deal, and which, in certain respects, is without precedent in the history of our Church. May the great Head furnish you with all resources of wisdom and knowledge, and guide you to a decision which will alike conserve His honour and procure peace and prosperity in

Rev. Donald Macfarlane

Rev. Donald Macdonald

Rev. Neil Cameron



Rev. James S. Sinclair

Rev. Neil Macintyre

Rev. Donald Beaton

Rev. Donald N. Macleod

Rev. Donald Graham

Rev. Donald M. Macdonald

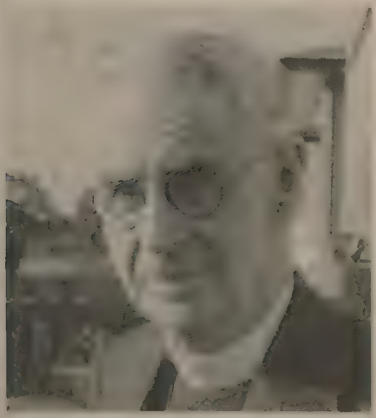
Rev. Donald A. Macfarlane, M.A.

Rev. James Macleod

Rev. Malcolm Gillies

Rev. John Maclachlan

Rev. William Grant



Rev. Finlay Macleod

Rev. James A. Tallach

Rev. Donald J. Matheson

Rev. Donald R. Macdonald

Rev. Donald Macleod

Rev. Donald Urquhart

Rev. Robert R. Sinclair

Rev. John Colquhoun

Rev. Archibald Beaton

Rev. John P. MacQueen

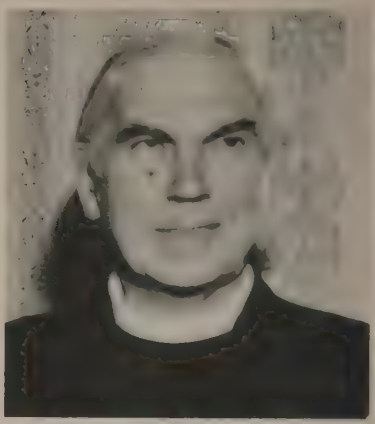
Rev. Donald J. MacAskill, M.A.

Rev. Angus F. Mackay, M.A.

Rev. Alexander MacAskill

Rev. John A. MacDonald

Rev. Malcolm MacSween, M.A.



Rev. Donald Campbell, M.A.

Rev. John Radasi

Rev. John Tallach

Group of Free Church students *circa* 1892

John Fraser, M.A., John Macleod, M.A., R. Cameron, M.A., J. Macdonald, B.D., Jas. S. Sinclair, Alex. Macrae, Don. Macdonald
John Macleod, John R. Mackay, M.A., Norman Campbell, R. Finlayson, Don. Munro, Angus Watson, Neil Cameron

Group of students in 1924.
Robert R. Sinclair, John Murray, Donald Urquhart, Donald J. Matheson, Finlay Macleod, William Grant, John Tallach, James A. Tallach

Rev. D. Beaton with his final group of students in 1952, his 54th year as theological tutor.
Standing: Angus Mackay, Fraser MacDonald, M.A.
Seated: Lachlan MacLeod, Alexander Murray, M.A.

Rev. Donald MacLean, tutor, with divinity students in 1959.
Standing:
A.E.W. MacDonald, M.A.,
D.B. Macleod, M.A.
Seated:
John Martin, Alex. Morrison.

A city church. St Jude's in what used to be Jane Street, off Blythswood Square, Glasgow.

Top: an east coast church, that at Evelix, Dornoch. This, the original building of the once popular wood and iron construction, was destroyed in a gale in 1951.

Above: a West Highland, roadside church, that at Lochcarron.

Right: an Australian church. The place of worship at Grafton, N.S.W.

Free Presbyterian church and manse, Bayhead, North Uist.

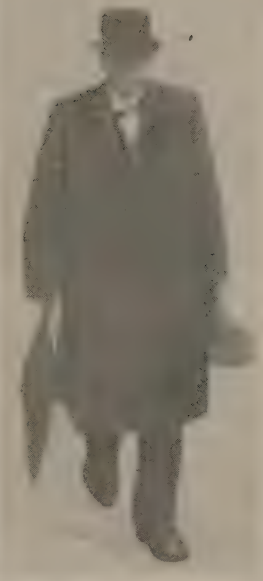
A Rhodesian church.
The original church building at Ingwenya, Southern Rhodesia.

Cpl. John Mackenzie, North Tolsta and Sgt. K.K. Macleod, Stornoway.

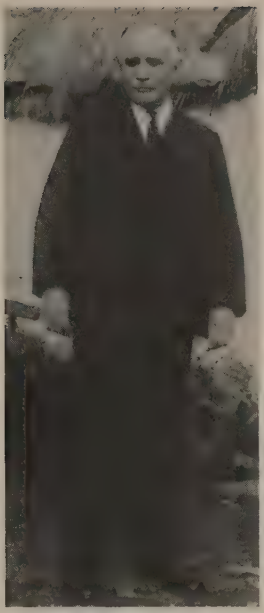
Rev. Neil Cameron convalescing at Cairnglass, Dec. 1931.

Donald Fraser, elder, Dingwall and John MacDonald, elder, Gairloch.

Alexander Macfarlane, elder, Raasay



John Cameron, missionary, Tomatin



Murdo Mackay, missionary, Strathy

Alexander MacAskill, missionary, Braes, Skye

Charles Sutherland, elder, Lairg

Alex. MacDonald, missionary, Strathy

Archibald Crawford, Tighnabruaich

Alexander Gray, elder, Lairg

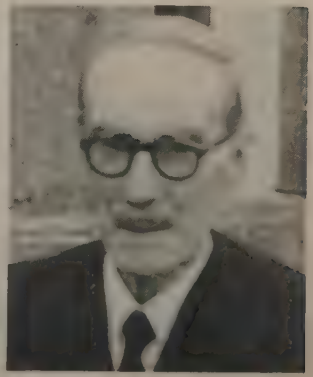
Hector Morrison, missionary, Scourie and Kinlochbervie

Captain Robert Ross, Wick

Finlay Morrison, missionary,

Angus Murray, elder, Dornoch

Alexander Murray, elder, Bonar Bridge



John Grant, elder, Inverness

Hugh Mackay, elder, Vancouver

Duncan MacPherson, elder, Kames

James Campbell, elder, Inverness

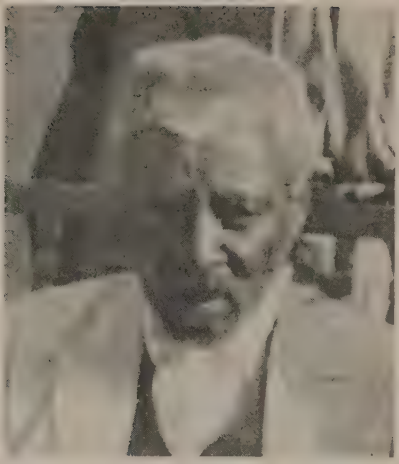
Captain Malcolm Turner, Dumbarton

Alexander Matheson, elder, Glasgow

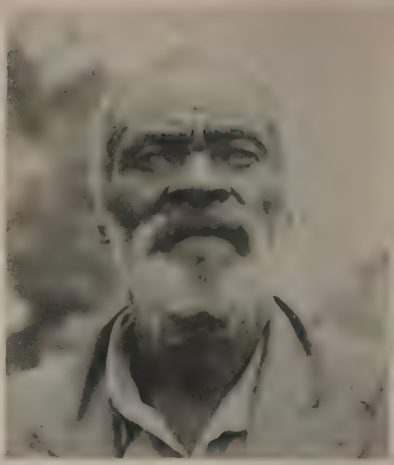
James Mackay, elder, Edinburgh

Dr P.A. Macleod, elder, Stornoway

Alex. Nicolson, elder, Glasgow



Patrick Mzamo, elder, Ingwenya



John Mpofu, elder, Nkai

Paul Magaya Ncube and Philemon Ndbele, elders, Zenka

His Church."

ONTARIO CONGREGATION'S ACTION TAKES IT OUTWITH CHURCH

The Rev. Neil Cameron then moved a motion which became the unanimous finding of the Synod: "that the Synod order the Clerk to send a copy of the Synod's finding to the Kirk-session of Ontario with the intimation that, if they do not notify the Clerk by the last day of August, 1929, that they have fallen into line with the Synod's decision *simpliciter* they will not be considered after that a Kirk-session of the Free Presbyterian Church of Scotland." In the course of his remarks, Mr Cameron pointed out that Mr Matheson was present when the draft minute of the resolution on Sabbath observance was read at the Synod in 1922, and that it was to him a great surprise that he (Mr Matheson) remained quiescent about it at the Synod. The Rev. Ewen Macqueen, in seconding, said he hoped the Synod would give a clear bill on this occasion, for it was high time it was done. Mr Macintyre, in supporting the motion, pointed out that it was clear that the Session of Ontario, both minister and elders, were prepared to act defiantly. They were setting at defiance the Synod, and it was high time this was put a stop to. One could not understand how any one with a spark of grace would do anything to oppose the Church's weak efforts in the defence of the Sabbath Day.

At next Synod communications were read intimating that the Kirk-session of Ontario before the 30th August, 1929, had re-affirmed their former decision, and the congregation of Ontario indicated they were in sympathy with the attitude taken up by Mr Matheson and his Kirk-session. It was accordingly moved and unanimously agreed to that, "seeing the people who adhered to the Free Presbyterian Church of Scotland in Ontario were not included in the Synod's decision concerning the Kirk-session last year, this Synod resolve that the people be given till the 30th August, 1930, to decide for themselves whether they will adhere to this Synod or follow the defiant attitude of the Kirk-session. If the Clerk of Synod will not have received their decision, or that of any number of them, by the above date, all, or any, who adhere to the Kirk-session, will then by their own action cease to be considered adherents in Ontario of the Free Presbyterian Church of Scotland."

In the spring of 1930 Mr Matheson visited Scotland and consulted a S.S.C. in Edinburgh, from whom he obtained advice on two

specific points: (a) The question of responsibility under the Sabbath Law as, in distinction from the Synod rule of recent date, we hold parties using public conveyances for church-going on Sabbath innocent of wrongdoing therein, while agreeing with the Synod in condemning the running of such conveyances on Sabbath for other purposes, (b) the question of the constitutional power of the Synod to pass the rule in question as a new term of communion which we deny. On going north Mr Matheson consulted Messrs T.S.H. Burns & Son, Dingwall, and they addressed a letter to the Synod in which they state that Mr Matheson felt hurt that the Synod should have come to the decision it did without giving him an opportunity to be personally heard in the matter. They express the hope that the Synod will accede to the request of Mr Matheson putting before the Synod an answer to the case made against him. They conclude by saying: "While we are personally hopeful that all differences may be adjusted, we have to say quite frankly on behalf of Mr Matheson and his congregation that the foregoing suggestion is made without prejudice to our client's rights and pleas. As Mr Matheson has specially come to Scotland to deal with this matter, it is essential that it be disposed of without delay, and we shall therefore be obliged by the Church giving it their immediate attention."

When the letter was read at the Synod, strong disapproval was expressed against the course taken by Mr Matheson, and also to the interference with the liberty of the Synod by lawyers in a matter that was of a purely disciplinary nature. The Rev. James Macleod, after some discussion, moved, "that in view of the fact that the Rev. William Matheson has refused to subject himself to the judicatories of the Church, and that he has given his case into the hands of the civil law, this Court take no further steps in the matter." The Rev. E. Macqueen, in seconding the motion, referred to the statement in Messrs Burns' letter as to Mr Matheson's feeling hurt on account of the Synod's action. He appeared, however, to have no word of the hurt which his action had inflicted on the Church. The motion became the unanimous finding of the Synod.

In connection with the Kirk-session and congregation of Ontario the Rev. Neil Cameron, seconded by Rev. D.A. Macfarlane, moved, "that after the 30th August coming, the Clerk be instructed to remove from the records of this Church the Kirk-session of Ontario as the real sequel of the resolution passed by them on the 19th June, 1928, and reaffirmed by them on 29th September, 1929, and all who

will adhere to them." This motion also became the unanimous finding of the Synod. In 1931 communications were read from the groups at East Williams and Chesley of the Ontario congregation, intimating that they still adhered to the Free Presbyterian Church. The Synod passed unanimously the following motion: "The Synod would remind the congregation of Ontario that the Synod's motion of 21st May 1930, was to the effect that all or any who would adhere to the Kirk-session of Ontario in their opposition to the Synod's resolution would by their own action cease to be considered members or adherents of the Free Presbyterian Church of Scotland in Ontario after 30th August, 1930, and that as the Clerk received no communication until the above dates, all who adhered to the Kirk-session of Ontario ceased by their own attitude to be connected with the Free Presbyterian Church of Scotland."

CHAPTER 12

Freemason controversy: new missionaries — Another Free Church approach re co-operation or union — The first forty years; growth and losses — The Southern Rhodesian mission — Colonial mission in Canada and U.S.A. — Church's connection with Australia — Work among the Jews.

FREEMASON CONTROVERSY: NEW MISSIONARIES

At the Synod of 1927 the Rev. D.A. Macfarlane asked what was the Church's relation to Freemasonry. A number of the members of Synod expressed themselves, indicating that true Christians should have nothing to do with Freemasonry. The newspapers evidently were at a loss for news material at the time, and throughout the country, and beyond, the Free Presbyterian Church was given a place in the public prints that it never had since it came into existence. Some of the press advocates of Freemasonry were as ignorant of the history of the craft and the implications of its teachings as they were of the Free Presbyterian Church, but that did not keep them from denouncing the Free Presbyterian Church as if the Church was the first to join issues with Freemasonry. In defence of the attitude taken up at the Synod, a series of articles was written on the Religion of Freemasonry by the editor of the 'Free Presbyterian Magazine',* in which some much needed light was given. At next meeting of Synod (1928) a motion was brought forward to the following effect and unanimously agreed to: "Such as are members of societies requiring secret oaths from their members, such as Freemasons, etc., are debarred from Church privileges in this Church while they remain connected with such societies."

At this meeting of Synod two important steps were taken by the Church in connection with its Foreign Mission activities. The Rev. Donald Urquhart was appointed to Palestine as a missionary to the Jews, and Dr R. Macdonald who had finished his medical course and taken classes in London in Tropical Medicine, was appointed to be licensed after undergoing an examination in theology. These

* Volume XXXII, pp. 129, 178, 217, 253.

appointments involved considerable additional expenditure on the Foreign Mission Fund, but the people responded nobly to the new calls made. Mr Urquhart was ordained in Glasgow on the 25th July, 1928, and Dr Macdonald on 14th August of the same year. Mr Urquhart accompanied by Mr Angus Fraser, elder, set sail for Alexandria en route for Palestine on the 4th August, and reached his destination safely. Dr Macdonald sailed for Capetown on the 28th September.

ANOTHER FREE CHURCH APPROACH RE CO-OPERATION OR UNION

When the Synod met in 1931, a communication was read from the Free Church General Assembly, intimating that a Committee had been appointed to confer with the Reformed Presbyterian, Original Secession, and Free Presbyterian Churches, with a view to co-operation or incorporating union. In connection with this communication the following motion, which was unanimously adopted, was moved by the Rev. Neil Macintyre: "The Synod of the Free Presbyterian Church of Scotland respectfully acknowledge receipt of communication from the Free Church Assembly, 1930, intimating that a Committee had been appointed to confer with the Reformed Presbyterian, Original Secession, and Free Presbyterian Churches, with a view to co-operation or incorporating Union. The Synod would remind the Free Church Committee that in May, 1918, they submitted a Statement of some Differences, in which it was plainly pointed out that until these differences were removed by the Free Church Assembly, it would be futile to appoint a Committee to confer with the Free Church Committee. The Synod would seriously point out that inasmuch as the Free Church took no steps to have these differences removed, the Synod cannot consider a proposal for union or co-operation while these remain unremoved. And further since the above Statement of Differences was submitted, grave and serious reflections have been cast on the genuineness of certain passages of Scripture by some of the Free Church Professors, which reflections were silently passed over by her, and other unscriptural and carnal practices indulged in which place new obstacles in the way of co-operation and union."

The Free Church Union Committee replied to the Synod in a "Plain Statement in answer to the Free Presbyterian Synod", and at the 1932 Synod the following motion was brought forward and

unanimously carried: "The Synod of the Free Presbyterian Church of Scotland respectfully acknowledge receipt of the Reply of the Union Committee of the Free Church of Scotland dated 17th September, 1931, to the Synod's finding of May, 1931, anent union or co-operation with the Free Church. In doing so the Synod would point out that whereas the finding in question clearly stated that there could be no union or co-operation between the two Churches until the differences set forth in the Synod's 'Statement of Differences' adopted at its meeting in May, 1917, and forwarded to the Clerk of the General Assembly of the Free Church of Scotland were removed, there is nothing in the Union Committee's Reply to indicate that this has been done or even contemplated.

"As to the claim put forward by the Committee that they 'without evasion or compromise dealt with the facts of the differences in a statement which was unanimously adopted by the November Commission of Assembly in 1917', which statement the Union Committee were at pains to publish in their Church Record, the Synod would remind the Free Church Union Committee that they had already in 1918 communicated to the Free Church their estimate of that statement as being composed of 'evasive statements and suggestions of compromise and that no useful purpose could be served by continuing the correspondence'. To the above finding this meeting of the Synod still strictly adheres, and in view of the unsatisfactory nature of the Union Committee's Reply, and taking all relative circumstances into consideration, find that it is useless to continue the correspondence and resolve that it now take end."

THE FIRST FORTY YEARS; GROWTH AND LOSSES

The Synod of 1933 is of special interest in view of the fact that it registers the 40th year of the Free Presbyterian Church's existence. The concluding part of this History may now be appropriately taken up with a brief summary of certain matters that are of some interest. As already noted, the Free Presbyterian Church had only two ministers to begin with — Revs. D. Macfarlane and D. Macdonald. At the present time it has 18 ministers, with three ordained foreign missionaries, and two probationers. There are six vacant charges. In addition there are congregations in Winnipeg and Vancouver, while deputies visit Detroit (U.S.A.), Toronto, Calgary, Saskatoon, etc. Australia has been twice visited by deputies from the home Church

— the Rev. Duncan Mackenzie in 1914 and Rev. R. Mackenzie in 1929. The Church teaches her own students in divinity. The first tutors were Rev. John R. Mackay (now Professor Mackay, D.D., of the Free Church College), and Rev. John Macleod, M.A. (now Principal Macleod, D.D., of the Free Church College), both appointed by the Synod, 6th July, 1897. Mr Macleod resigned in 1898; but he undertook tutorial work for session 1904-5. On his resignation Rev. D. Beaton, probationer, was appointed tutor, 5th July, 1898, and still holds the appointment. In 1918 the Rev. J.R. Mackay resigned his tutorship on joining the Free Church, and from 1918 to 1932 the work was carried on single-handed by Mr Beaton. In the latter year the Synod appointed Rev. D.A. Macfarlane, M.A., as joint-tutor. To begin with the tutors gave their services gratis to the Church. In 1911 a sum of £10 as an honorarium was granted to them by the Synod. At present the grant is £30, with £5 for the purchase of books required for their work as tutors.

During the forty years under review the ranks of the ministry were depleted by death and removals of ministers to other Churches. The removal of the Rev. D. Macdonald was the first breach in the ministerial ranks; he died in 1901. His fellow-labourer, the Rev. D. Macfarlane, lived to a patriarchal age and died in 1926. The other ministers removed by death were Revs. John Robertson (1914), Walter Scott (1916), James S. Sinclair (1921), John B. Radasi (1924), Donald Graham (1927), Duncan Mackenzie (1930), Neil Cameron (1932), and John Maclachlan (1933). Another who should be mentioned is the Rev. D. Bannerman, probationer, who died in 1919. Among promising students who were studying for the Church may be mentioned, with the year of their death, the following: John Hamilton, Oban (1897); Donald Mackay, Strathy Point (1900); Kenneth Mackenzie, Gairloch (1899); John Mackenzie, North Tolsta (1918); Murdo Macfarlane (1918). The last two lost their lives through the War as has already been noted. They were a choice company, and the recording of their names brings back pleasant memories of lives, short though they were, made beautiful by grace. Another student, Mr William Mackay, Balintore, Ross-shire, who had taken his divinity course at the Assembly's College, Belfast, had to give up his work through ill-health and has passed to his everlasting reward.

The Church lost a considerable number of ministers and students who joined other Churches. Among these may be mentioned Rev.

Allan Mackenzie and Rev. Roderick Mackenzie, who joined the Established Church in 1900, and the following ministers who joined the Free Church: Revs. John Macleod (now Principal Macleod) in 1905; George Mackay, Alexander Stewart (now Dr Stewart), Dugald S. Cameron in 1906, John R. Mackay (now Professor Mackay, D.D.), Alexander Macrae, Andrew Sutherland, and Norman Matheson in 1918. Among the students who joined the Free Church were the following: John Sinclair, Roderick MacCowan, Peter M. Chisholm, and John A. Mackay. Mr Kenneth Ross, Gairloch, joined the Established Church when Mr Allan Mackenzie left in 1900. Mr Thomas Cameron, another student, ceased connection with the Church and went to New Zealand.

THE SOUTHERN RHODESIAN MISSION

A brief summary of the Church's missionary efforts in South Africa may now be given. As already stated, the Rev. John B. Radasi set out from Scotland to Southern Rhodesia in 1904. he went first to Bulawayo, which lies some distance north of Kuruman, famous in missionary annals as Robert Moffat's station. There were difficulties in the way of starting a mission, but these were at length overcome. Through the good offices of Chief Ngege, a five years' lease of land of ten acres thirty-eight miles from Bulawayo at a pound a year was secured at a place called Ingwenya. The place is on a plateau as high as Ben Nevis, and enjoys a very healthy climate. The people in the vicinity of the mission consisted of three races — Mashonas, Fingo-Zulus and Matabele-Zulus; the last spoke no English. These peoples practised polygamy, and they were under the spell of their dreaded witch-doctors. Their beer-drinking festivals were a menace to morality — men, women and children joining in them. Lying, stealing and killing were not considered reprehensible, unless it was done against their own family or tribe. It was into this spiritual wilderness with its rank growth of nameless sins and flaunting superstition, that the divine message of the gospel was carried by Mr Radasi.

The Church provided money for building a place of worship, a schoolhouse, a house for the missionary, and huts for school boarders. Later on a small hospital and dispensary were provided. As time went on, the mission extended to other stations, necessitating the building of churches and schools. Mr Radasi also was provided with a Cape-cart, which, though it belonged to the order of

another age, was very useful to him in going from place to place. The motor car has now to a great extent supplanted the old order of transport, and the Church at home readily responded to an appeal for money to purchase a car for the use of the mission.

In connection with the Mission's activities a very interesting feature was the desire to have the Psalms translated into Kafir metre. The Church at home entered with keenness into the matter, and though it took considerable time to have the task accomplished, yet the Church had the satisfaction of knowing that through her efforts the Psalms were translated in Xosa metre. When the work was undertaken, there were but portions of nine psalms in Kafir printed in the Wesleyan hymn book, while portions of thirty-three psalms were found in the Presbyterian hymn book. Mr Radasi approached Dr Stewart of Lovedale on the matter of having the whole psalms translated into Kafir metre, but Dr Stewart dying, the matter was set aside for a time. When the Rev. John R. Mackay visited the mission in 1909, he became interested in the matter and wrote to principal James Henderson of Lovedale. The first twenty-four psalms,* as stated in the preceding pages, were first issued, and in 1922 a thousand copies of the whole collection were issued from the Lovedale press, the copyright being secured by the Free Presbyterian Church. The translators were Revs. John Knox Bokwe, of the United Free Church, and William Kobe Ntisikana, of the Free Church. These were under the superintendence of Principal Henderson; Rev. John Lennox, M.A.; Inspector Maclaren, M.A., a Hebrew scholar; and the Rev. Brownlee Ross, M.A., a Kafir scholar.

In 1909, as already stated, the Mission was visited by the Rev. John R. Mackay, and in 1921 he was followed by the Rev. Neil Cameron who was accompanied by Mr Angus Fraser; and in 1929 the Rev. R. Mackenzie on his way home from Australia paid the Mission a visit. These visits were cheering to our missionaries and people in the foreign field, and had the additional advantage of giving the visitors a clearer idea of the nature and difficulties of the work than they otherwise could have.

The work done in the schools has greatly extended since its early beginning. In 1910 the school population was 70, and the latest returns show a roll of 533 in ten schools. These schools are under

* Specimens of the translation of the first two psalms are given in the 'Free Presbyterian Magazine', XVII, 101, 102.

Government inspection and receive Government grants. Two of the schools have for a few years been paid the grant usually given to Central or Higher Grade Schools, though really not such. In order that the grant may be continued, a white teacher qualified to give instruction in such subjects as woodwork and agriculture is required. The Foreign Mission Committee in 1933 have appointed Miss Jean Nicolson, M.A., as the first teacher to the post of Domestic Science.

The Church's first native missionary was the Rev. John B. Radasi, who had been trained in theology in the Free Presbyterian Church. From 1904 he carried on the work with the help of his elders. In 1924 he was cheered and gladdened by the news that the Rev. John Tallach was setting sail for the mission field to labour with him in preaching the gospel. Mr Radasi by this time was much weakened by diabetes, but after treatment in Johannesburg, news reached this country that he was much improved. He purposed meeting Mr Tallach and having gone to Bembesi Station on his way to Bulawayo, was killed by a passing train. When Mr Tallach reached the mission, it was in mourning. A stranger in a strange land, with no knowledge of the language or customs of the people, he felt himself bereft of one to whom he was looking for guidance and counsel until he became familiar with his future sphere of work. It is not easy to realise what must have been Mr Tallach's feelings as he had a renewed view of the power of death to shatter cherished expectations. Alone he had to take up the task, and instead of an earthly counsellor he had to rely on the One who alone could help him in such a situation, and judging from the progress of the Mission since 1924, that One has not failed him. The Free Presbyterian Church was signally favoured in her first missionary in Southern Rhodesia. God owned his labours, and there are many who went from the Free Presbyterian Mission to Heaven who will bless God forever that He sent the messengers who proclaimed the glad tidings of salvation to the heathen; who were turned by God from their heathen superstitions and wickedness to serve the Lord Jesus Christ in righteousness and holiness.

Mr Tallach began his work in 1924, and year by year the reports he has sent home indicate how the work has been progressing. Before beginning his missionary work Mr Tallach took classes in medicine, which he found very useful to him in Rhodesia. In 1932 he came home on furlough and delivered addresses to the various congregations of the Church, which from their interesting and

instructive nature awakened a new interest in the Church's Mission in Southern Rhodesia.

The medical side of the Mission must be referred to also. In 1928 Dr R. Macdonald, M.B., Ch.B., indicated his willingness to go out as a medical missionary. The Church gladly accepted the offer, and Dr Macdonald proceeded to London to take classes in tropical medicine to equip him for the work in his new sphere. The Church rose to the occasion, and though the financial burdens were increasing, the people responded to the new calls. Dr Macdonald is an ordained missionary, and is in a position to assist Mr Tallach in the spiritual side of the missionary work. The hospital and dispensary are specially useful to him. In one year in one of his reports he says that no less than 2000 patients consulted him.

COLONIAL MISSION IN CANADA AND U.S.A.

Reference has been made in the preceding pages to the beginning of the Colonial Mission in Canada, but the main events of the Church's history crushed out quite a number of interesting details connected with this mission which will be of interest as throwing light on the Church's work in this field. Mr Forrest, as has been seen, interested in what was going on in Scotland, got into touch with the Free Presbyterian Church in 1896. This was the beginning of a fellowship that lasted for many a long year, and brought many of the Lord's people in Ontario and Scotland together in the closest bonds of the gospel. The appeal for a deputy was readily responded to, and from 1902, when the Rev. Neil Cameron went out as the first deputy, the Church sent out ministers for many years. The people composing the various groups were dissentients of the Canadian Presbyterian unions of 1861 and 1875.* The Rev. Lachlan Macpherson, East Williams, stood out against the 1861 union and the Rev. John Ross, Brucefield, against the 1875 union. The death of Mr Macpherson in 1886 was followed next year by that of Mr Ross, but the pastorless groups kept meetings conducted by their elders.

The stations visited by the first deputies were Brucefield, Newton, East Williams, Lochalsh, North Line of Kincardine, Edmondville.

* The Union of 1861 was between the Free Church and the United Presbyterians; the Union of 1875 was between the Canadian Presbyterian Church and the Church of Scotland congregations in Canada.

Later on services were held in Ontario at Toronto, Kincardine, and Wardsville. In course of time Detroit was visited, and services were held there and in New York by deputies, though there were no regular meetings in these places. In 1909 the Rev. D. Beaton as the Church's deputy visited Winnipeg, and a meeting was subsequently begun which is still in existence notwithstanding all the difficulties which beset the congregation; to some of which reference has been made in the preceding pages. The Associate Presbyterian Church congregation in Chesley petitioned to be received as a congregation of the Free Presbyterian Church in 1912,* and the Synod granted their request. The first minister settled as pastor over the groups in Ontario was the Rev. Walter Scott. Mr Scott did not see many years as he died in 1916, four years after he had been settled as minister in Ontario. In 1918 the Rev. William Matheson took his place. While the Rev. D. Beaton was at Winnipeg in 1916, he received a request from a few sympathisers in Vancouver to visit the Pacific Coast and conduct services there. In answer to this request Vancouver was visited, and the following year a petition was sent to the Synod requesting that the Church at home would take oversight of the spiritual needs of those who sympathised with the Church's witness for truth. The congregation was visited by the Rev. James Macleod in 1919 and ministered to by him as a deputy. Mr Macleod had to face unexpected difficulties by the visit of the Free Church deputy, the Rev. George Mackay, the first Free Church deputy for a considerable number of years, but Mr Macleod stood his ground firmly.† Mr Donald Matheson, lay missionary, looked after the congregation for a number of years (1920-1928). Deputies visit the congregations regularly and the stated services at other times are conducted by Mr Hugh Mackay, elder. A church was built in 1922.

The deputies to Canada and the United States, with the years of their visit, were: Rev. Neil Cameron, 1902; Rev. J.R. Mackay, 1903; Rev. Alexander Macrae, 1904; Rev. John Macleod, 1905; Rev. Ewen Macqueen, 1906; Rev. D. Beaton, 1907; Rev. D.N. Macleod, 1909, 1910; Rev. Neil Macintyre, 1911; Rev. J.R. Mackay, 1913; Rev. D.M. Macdonald, 1915; Rev. D. Beaton, 1916; Rev. James Macleod, 1918; Rev. M. Gillies, 1920; Rev. D. Beaton, 1922; Rev. M. Morrison, 1924; Rev. James Tallach, 1926; Rev. James Macleod,

* 'Free Presbyterian Magazine', XVII, 131, 132.

† See 'Free Presbyterian Magazine', XXV, 72.

1928; Revs. Ewen Macqueen and Finlay Macleod, 1929; Rev. William Grant, 1930; Revs. Ewen Macqueen and D.J. Matheson, 1931; Rev. D. Urquhart, 1932; Rev. Finlay Macleod, 1933. The names of the Conveners of the Canadian Mission Committee since its inception are: Revs. J.R. Mackay, N. Macintyre, E. Macqueen, J.R. Mackay, N. Macintyre, D. Beaton, N. Macintyre, and E. Macqueen.

CHURCH'S CONNECTION WITH AUSTRALIA

The history of the connection of the Free Presbyterian Church with Australia came about through the influence of the Rev. Walter Scott. Mr Scott had gone to Australia for health reasons in 1889, and after being received by the Free Presbyterian Church there as a student in 1891, was ultimately ordained and inducted as a missionary to the Back Country Mission. In 1895 he received a call to the Grafton-Brushgrove Presbyterian congregation which he accepted. The story of the formation of this congregation may be briefly told, as it throws light on the ecclesiastical position of those who cast in their lot with the Free Presbyterian Church of Scotland. In New South Wales the Presbyterian Church was connected with the Established Church of Scotland. In 1846 certain ministers and elders separated from this body and formed the Presbyterian Church of Eastern Australia. In 1864 a union took place of the four bodies of Presbyterians, including the main body of the above Church. The new denomination was known as the Presbyterian Church of New South Wales. Four ministers of the Presbyterian Church of Eastern Australia refused to enter the Union. In 1884 their numbers had increased to eleven, but small as they were as a denomination, personal disputes caused disunity and friction. In this year three of the ministers had their names removed from the roll. These set up a reconstituted Synod of Eastern Australia. Brushgrove at one time was connected with Grafton congregation but the Synod formed it into a separate charge. The Rev. William Grant became pastor in 1880, but resigned in 1884, ostensibly on account of the congregation favouring the expelled ministers. The Rev. John Finlayson (a native of Skye), who had been Free Church minister at Coigach before going to Australia, ministered in the Brushgrove congregation for three years. On 27th October, 1891, a resolution was passed that the Grafton and Brushgrove congregation should unite with the

reconstituted Synod. In this way the majority of the joint congregation joined the Synod of Eastern Australia.

Later the Expulsion Act of 1884 was deleted without any acknowledgment being made of its character, or any expression of regret for the wrong that had been done. This act paved the way for the union of the Synod of Eastern Australia with the Free Presbyterian Church of Victoria, and the Free Presbyterian Church of Southern Australia, forming the Free Presbyterian Church of Australia. * Mr Scott consistently refused to acknowledge the Expulsion Party. In 1909 Mr Scott resigned his charge, and after the Synod of the Free Presbyterian Church of Scotland issued its "Declaration anent Reformation Attainments" in 1910, Mr Scott applied for admission to the Free Presbyterian Church and was duly received. The remnant of Brushgrove-Grafton congregation sent a petition to the Synod to be received. The request was granted, and in 1914 the first deputy, Rev. Duncan Mackenzie, was sent out, and preached at the following places: Brushgrove, Grafton, Lower Southgate, King's Creek, Glen Lewin, Woodford Leigh, Woodford Dale, Iona, Lawrence, Ellerslie and Chetworth. Nine years later the sympathisers in Baltma, on the Richmond River, New South Wales, applied to the Synod and were received. Mr Alexander Kidd, one of their elders, being appointed a lay missionary.

The next deputy to visit Australia was the Rev. R. Mackenzie who set sail in 1929. The people connected with the Free Presbyterian Church of Scotland have stood nobly to their principles through many discouragements, and though efforts have been made by the Church at home to answer the cry from a distant land, it has not been so successful as it could wish.

WORK AMONG THE JEWS

The Church's efforts to spread the gospel is seen also in its work among the Jews. The Synod in 1925 received Mr Isidore Reuter to work among the Jews in Glasgow until failing health made him give up his duties. Mr Donald Urquhart offered himself in 1922 as a student with the view of devoting his life to work among the Jews. On 25th July, 1928, as already stated, he was ordained as a missionary to the Jews and set sail for Palestine on 4th August of the same year.

* This Church is connected with the Free Church of Scotland and is to be distinguished from the Free Presbyterian Church of Scotland.

Mr Urquhart set in real earnest to acquire colloquial Hebrew, and was soon so proficient in it that he could speak to the Jews in their own tongue. He then proceeded to Tel-Aviv, a colony of about 40,000 Jews, and began his work among them. Mr Urquhart had to return to Scotland on sick leave in 1931, and at the request of the Canadian Mission Committee, with permission of the Jewish and Foreign Mission Committee, he went to Winnipeg as deputy in 1932 where he laboured until August, 1933. He set sail for Jerusalem in October, 1933, to resume his beloved work among the Jews in Palestine.

Part II

CHAPTER 1

(1932-1939)

Church's growth — Rev. Neil Cameron — Draft questions for students — Ordinations and inductions — Rev. John MacLachlan — Protests against R.C. activities — Rev. Donald Beaton retires from clerkship of Synod — Dornoch Dance Case — Religious condition of Scotland — Loyal Address to the king — Football pool betting — Rev. Roderick MacInnes — Rev. John P. MacQueen, church deputy overseas — Rev. Donald MacLeod, Shieldaig — Tercentenary of Glasgow Assembly of 1638 — Proceedings of Synod printed separately — Rev. E. MacQueen's Protest — Grand Rapids Dutch Church request visit of deputy — Letter to Chief Rabbi — Synod tribute to Rev. D. Beaton, theological tutor — Church discipline — Military Training Bill — Second World War.

CHURCH'S GROWTH

On one notable occasion the saintly Samuel set up a stone near Mizpah to mark one of the great triumphs of Israel's armies over the Philistines, and called it Ebenezer: "Hitherto hath the Lord helped us." The stone was not only to serve as a memorial of the Lord's past goodness to his people, but also to act as an incentive to fresh devotion to his service. As another volume of the Church History is called for, we too may observe the occasion by setting up our Ebenezer in acknowledgment of the Lord's help and guidance throughout the years of our Church's existence. We may recall with gratitude that the Free Presbyterian Church had already been consolidated at home, and had extended her borders to embrace Canada and the U.S.A., Rhodesia, Australia and Palestine before the first generation of noble men and women who had taken part in the early movement of 1893 had passed away. The Church's resources in ministers and office-bearers, and in property and funds had steadily increased, confounding those who predicted for her an untimely end, and encouraging the Lord's people who valued the Church's witness. Children had arisen in the place of the fathers who still valued the Church's witness to the pure doctrines of the Bible, the great principles of the Reformation, and the contendings of the Disruption Free Church for the Crown-rights of the Redeemer. In the light of the previous 40 years of our history, therefore, when the historical account of the Free Presbyterian Church of Scotland is

resumed, the words of the worthy editor of the Church's Magazine in reviewing those years may now more accurately be assessed: "Every true Free Presbyterian must feel that there is real reason for gratitude for the way in which God has prospered a cause that had such a weak beginning."

REV. NEIL CAMERON

With the passing years the ministers who had taken a prominent part in the difficult and trying task of establishing the Church, were one by one called away to their rest. Among these the minister of St Jude's, Glasgow, the Rev. Neil Cameron, must be given an honourable mention. This faithful servant of Christ may be referred to only briefly as his Memoirs have already been published. He was born in Kilninver, near Oban, on the 25th August, 1854, and died at Glasgow on the 9th March, 1932. After passing through severe soul trouble, he at length in 1879 was visited by the Holy Ghost with saving light and power. He endured many trials and surmounted many difficulties including prolonged breakdown of bodily health, but eventually was licensed to preach the Gospel. In 1896 he was called to the pastoral charge of St Jude's congregation, Glasgow. This was his only charge. He never swerved from the position he took up relative to the Church, and it may safely be averred that he would have separated himself from the Declaratory Act Free Church, whether others did so or not. Once the Constitution was broken, he was done with that church which, in effect, had deleted the cardinal doctrines of saving grace from the Standards, and made the common operations of the Holy Spirit the equivalent of regenerating and sanctifying grace. In paying tribute to the sterling services to the Church, and to the saintly character of this servant of Christ, the Synod recognised the gifts of leadership and unswerving fidelity to divine truth which gave him such a pre-eminent place among his brethren. The following is part of the tribute's concluding paragraph:

"As a public witness he pursued a straight course through good report and evil report, and through the grace given to him, he bore unwavering testimony to God's truth right up to the end. Of him it might be said to a large extent what was said of John Knox: 'There lies he who never feared the face of man.' He loved the Reformed cause and the men who did and suffered so much for Scotland, and

it was the absorbing desire of his heart that the attainments of our godly forefathers in asserting the Crown Rights of the Lord Jesus should be handed down unimpaired to coming generations . . . In the controversies that took place in the Free Church in connection with the Declaratory Act, though only a student in divinity at the time, he took a prominent part, and in 1893 and onwards he whole-heartedly accepted the testimony raised at that time by the Free Presbyterian Church. Whoever would waver, our departed brother remained true through all the years to that testimony, maintaining it with a fidelity that arose from a deep conviction in his mind that it was a noble testimony to God's truth."

DRAFT QUESTIONS FOR STUDENTS

The need for preparing a uniform set of questions to be put to students applying for the work of the Church's ministry was considered essential, and the task of preparing such a draft was given to Rev. D. Beaton. At the Synod of 1932 these Questions were approved and Presbyteries instructed that, after timely notice, students were to be received by the Presbyteries only after giving satisfactory answers to them. The Draft Questions underwent careful revision, and by decision of Synod in 1934 finally came into force in the case of all students applying to be received from this date.

ORDINATIONS AND INDUCTIONS

The translation of Rev. R. MacKenzie, M.A., from Gairloch to the pastoral charge of St Jude's congregation, Glasgow, took place on 7th December, 1932, after a ministry lasting more than nine years at Gairloch. In the following year, after completing their training, two probationers were settled in charges in the Western Presbytery. Rev. J. Colquhoun was ordained and inducted to Glendale congregation on 28th September, and Rev. A. Beaton to the Gairloch congregation on 16th November, 1933. Rev. D.J. MacAskill, M.A., was ordained and inducted to the South Harris congregation at Finsbay on 12th December, 1934, and later translated in 1937 to the Bayhead congregation in N. Uist. In April 1934 Rev. M. Morrison was settled over the Raasay congregation, but in the following year he demitted

the charge on grounds of ill-health and retired to Tain. The following year the ordination and induction of Rev. A.F. MacKay, M.A., to the recently sanctioned charge of Applecross as their first minister took place, when the W. Presbytery settled him over the congregation on 24th September, 1935. Rev. J.P. MacQueen was inducted to the charge of the London congregation in the following year on 26th December, 1936, and Rev. A. MacAskill was ordained and inducted to the charge of Lochinver with the connected stations of Stoer and Drumbeg on 25th October, 1937.

REV. JOHN MACLACHLAN

The Church lost a faithful and laborious servant when Rev. J. MacLachlan was summoned from service on earth to be with his Master. A native of Lochaber, he was born about the year 1876 in the Fort William district. He appears to have undergone a saving change soon after his coming to Glasgow at the age of twenty years. He began to study for the ministry in 1913 and in 1922 was licensed, and was ordained and inducted to the N. Uist congregation by the Western Presbytery where he laboured for the next 11 years in a quiet, unobtrusive fashion with special aptitude for pastoral work. The Synod Tribute expresses the deep sense of respect in which his brethren held the memory of Mr MacLachlan, and their regard for the example of this devout and humble Christian. He was called to his rest on 3rd August, 1933 and his remains were laid to rest in Kilmallie Cemetery.

PROTEST AGAINST R.C. ACTIVITIES

The ceaseless demands of the Church of Rome upon Protestant Britain for privileges and concessions, having the design of promoting her own ambitions in this country, were revealed in the King's Regulations and Admiralty Instructions in 1934, granting a Naval Salute of twenty-one guns in honour of the Pope and his representatives. The Church's protest against these instructions pointed out that the British Constitution forbids any recognition of the Pope's claims to temporal sovereignty, and are an invasion of the provisions of the Bill of Rights in the matter of communion with the See of Rome. It expressed also opposition to visits by representatives of the British Government to the Pope, and demanded the recall of

our envoy to the Vatican.

Another instance of Rome's lust for power is seen in the mixed marriage question, especially her teaching in the nefarious Ne Temere Decree. True marriage is defined by the Roman Catholic authorities in accordance with this decree, so called because the two Latin words meaning "lest rashly" are its opening words. This decree which was promulgated by the Holy Office at Rome in August 1907, was professedly aimed at preventing hasty marriages. In reality it declared all marriages invalid unless performed by a Roman Catholic priest as a sacrament of the Church, and valid only when performed according to the rites of the R.C. Church. All other marriages, even when one of the parties is a Roman Catholic, are regarded as not being legal, and the children of such marriages as illegitimate. This Decree has been used to extend papal power, and has caused untold suffering. Things became so bad in Canada and New Zealand that by Act of Parliament it was made a penal offence to call in question the validity of a legally performed marriage. The danger that Canon Law might be given a place above Civil Law is obvious, and the 1934 Synod, therefore, called upon the Government to legislate against the operation of the Ne Temere Decree in this country.

REV. DONALD BEATON RETIRES FROM CLERKSHIP OF SYNOD

Because of pressure of other work, Rev. D. Beaton in 1935 resigned as Clerk of Synod, a position which he held for the past 14 years. He had decided six years earlier to take this step, but was persuaded to continue in the office. With much reluctance it was agreed that Mr Beaton's notice of resignation be accepted. Rev. N. MacIntyre spoke of Mr Beaton's methodical excellence as Synod Clerk and of his knowledge of Church Practice. He thanked Mr Beaton, in the name of the Synod, for all that he had done, and Mr Beaton expressed his appreciation of these kind words. Rev. R.R. Sinclair, Wick, was then appointed as Synod Clerk in his place.

DORNOCH DANCE CASE

Cases of discipline are conducted in private in the church courts, and it is not often that they receive world-wide publicity. This, however, happened in 1935 when what was known as the Dornoch

Dance Case became matter for public discussion in this land and abroad. Mr John Murray, an elder in the Dornoch congregation permitted a dance to be held in his home on the evening of 25th December, 1934. When the fact became known and the matter was about to be handled by the Kirk Session, Mr Murray resigned his office and membership. The Session naturally did not accept the resignation, and at a meeting in April, 1935 where Mr Murray was present, suspended him from his office and from partaking of the Lord's Supper for six months.

Once it became known, the Session's action caused considerable agitation among supporters of Mr Murray within and outside the congregation. Feeling against the Kirk Session ran so high that in the month of June a petition so-called was presented to the Northern Presbytery by a number of adherents of the Church. This petition craved the reinstatement of Mr Murray to his office, but as Mr Murray had not been put out of his office, but merely suspended, the petition was really irrelevant and its crave impossible to grant.

The Dornoch Dance Case obtained widespread publicity. Letters to editors and articles on the topic appeared in local and national newspapers, and in the press of countries as far away as Canada, Australia and India. The Free Presbyterian Church became the object of hostility and criticism from many quarters. Mr Murray ultimately joined the Free Church, and his supporters at Evelix also left the Free Presbyterian Church of Scotland, although it had been frequently alleged that they were fighting for Free Presbyterian principles.

The animosity shown against the Free Presbyterian Church in connection with this case, even by professing Christians, shows where as a Church we stand, and is admirably stated by the Rev. D. Beaton, when he says: "If the Free Presbyterian Church were dependent on the favourable verdict of the world, there never would have been a Free Presbyterian Church at all. When the smoke has cleared away, it will be seen that the real issue in this case is whether an office-bearer of our Church, in view of the well-known attitude of the Church to dancing, is to be allowed to have a dance or dances in his house (when known to the Session) without bringing himself under the discipline of the Church. Let our people keep their eyes fixed on this issue, and we have no doubt their verdict will not be that of the world. Underlying the whole business, camouflage it as the press may, is the great and long-standing issue between the

Church and the world. The other issues raised are subsidiary to this." (Free Presbyterian Magazine, Vol. xi, p. 234.)

RELIGIOUS CONDITION OF SCOTLAND

Some idea of the comparative strength of the various denominations in Scotland in 1935, and of the decline of the Church and the religious habits of the people, as seen by an observant eye, may be gained from the words quoted in a Report to the Synod in 1935: "The subjoined table may be helpful to show, with approximate accuracy, the religious elements of the population of Scotland, which is about 4,850,000. The figures are quoted from Rait and Pryde's 'Scotland' (Benn, 1934). 'Church of Scotland, (percentage of total population) 43.3; U.F. Church, (Continuing) 0.6; Free Church, 0.4; Free Presbyterian Church, 0.1; Reformed Presbyterian Church, 0.0; United Original Secession Church, 0.1; Total non-established Presbyterians, 1.3; Total Presbyterians, 44.6; Episcopal Church of Scotland, 2.8; Methodist Church, 0.6; Baptist Union, 1.5; Total Evangelical Dissenters, 3.2. Total non-Presbyterian Protestants, 6.0. Total Protestants, 50.6; Roman Catholic Church, 12.5. Total in Christian Churches, 63.1; Jews, O.4; Salvation Army, 0.6'."

Dr Pryde makes the following illuminating remarks: "The modern avoidance of once-favoured topics like predestination, election, and the need for individual salvation, and the stress laid instead on the universal aspects of the Atonement and of the whole Christian ethic, indicates what is little less than a revolution — the vivid realisation of the common heritage of all Christian Churches in place of a doctrinaire insistence on their differences. It is harder to explain the decrease of the private exercise of religion, the growing infrequency of family prayers, and even of grace before meals, save by means of a decline in the religious spirit." Perhaps, part of the explanation could be found in the decline in preaching the "need for individual salvation".

LOYAL ADDRESS TO THE KING

Further evidence of awareness of these changing aspects in the religious life, not only of Scotland, but the whole nation is shown in the Synod's Addresses to our beloved sovereign. At each annual meeting of Synod it was and is the practice to present an address

from this, the supreme court of the Free Presbyterian Church to the reigning sovereign, conveying the deep attachment of our Church people to the Protestant Constitution and Protestant occupant of the throne with assurances of their prayerful interest in the nation's moral and spiritual welfare. The year 1936, when the death of His Majesty, King George V took place, after he had completed only the previous May twenty-five years upon the throne, gives the Loyal Address of this year presented to his successor, King Edward VIII, added interest. The Address read:

"MAY IT PLEASE YOUR MAJESTY, We, the Synod of the Free Presbyterian Church of Scotland, convened at Glasgow this twenty-seventh day of May, Nineteen Hundred and Thirty-six years, desire most humbly to convey to Your Majesty the expression of our cherished loyalty to Your Majesty's Person and Throne.

As this is the first occasion on which we are met as a Synod since the death of Your Majesty's beloved father, the late King George V, we take this occasion to express to Your Majesty, to Her Majesty Queen Mary, and to the various members of the Royal Family, our sincere sympathy in the loss sustained through this afflictive bereavement.

Recognising that kingship brings with it a burden of responsibility which, we feel, is likely in times of stress and anxiety such as these, to lie heavily upon Your Majesty's shoulders, we pray that God, for the sake of His Son, Jesus Christ, Our Divine Saviour, would richly endow Your Majesty with the gift of His Holy Spirit; that through Him, Your Majesty may be strengthened and guided in the discharge of onerous duties; and that in face of difficulties and in the midst of troubles, Your Majesty may enjoy the abounding consolations of His grace.

In presenting this, our Loyal Address, we would, most respectfully, avail ourselves of the opportunity of acquainting Your Majesty with our feelings of grief and alarm on account of the low condition of vital religion in this part, at least, of Your Majesty's dominions at the present time, which condition, we believe, to be an influential factor in the general situation. Especially, would we bring to Your Majesty's notice the largely prevailing apathy towards the public and private ordinances of God's worship, the widespread disregard of the sanctity of the Sabbath; and the steady advance of Popery throughout the realm; all of which we

regard as signs of spiritual decadence and as evils provocative of Divine displeasure. We would most earnestly solicit Your Majesty's interest in this matter which burdens the hearts of many of Your Majesty's most loyal subjects, and we humbly beg that Your Majesty would direct the influence of Your Majesty's exalted station, by example and otherwise, towards the correction of these evils.

We conclude by wishing Your Majesty a long and prosperous reign, while we pray that the Lord, by whom kings reign, would bless your Majesty and make Your Majesty a blessing in the land."

FOOTBALL POOL BETTING

An evil that beset the life of the nation drew from the Synod a stern protest. The vice of gambling in the form of Football Pool Betting, conducted through the mail by bookmaking firms, not only created problems for the postal authorities, but formed a cancer that threatened to spread like a festering disease through the nation. The Synod expressed its disapproval of this national evil by condemning the failure of the Government to deal effectively with it, and demanded that immediate steps be taken to suppress this menace to the moral and spiritual welfare of our people.

REV. RODERICK MACINNES

The minister of our Uig congregation was declared no longer a minister of the Church at the November meeting of Synod of 1936. Rev. R. MacInnes had already given evidence that he had fallen out of sympathy with the position of the Free Presbyterian Church by applying for re-admission to the General Assembly of the Church of Scotland, an action which he confirmed by intimation to his congregation and to his Presbytery. To the latter he addressed a letter of resignation on 4th June, 1936 to the effect that he could be of no further use to himself or to the Free Presbyterian Church by remaining in it. The Synod confirmed the Outer Isles Presbytery's action in declaring Mr MacInnes no longer a minister of this Church. The Uig congregation which had joined the Church a few years previously, remained undisturbed by the defection of their minister, although they felt keenly this trial of their faith. Their solid adherence to the Free Presbyterian Church was recognised by the

Synod in a message of sympathy and appreciation of their faithful stand for the cause of the Gospel.

REV. JOHN P. MACQUEEN, CHURCH DEPUTY OVERSEAS

Our congregations and people in the Colonies have been visited at more or less regular intervals by deputies from the home church. Fresh ground, however, was broken by Rev. J.P. MacQueen who had been acting in the Church's service in Canada, and had set out for Australia on 27th March, 1935 from Vancouver. In Canada he left behind Rev. D.M. MacDonald, also on a year's visit from the home Church to Canada. Mr MacQueen arrived at Auckland and here held the first service in connection with our Church ever to take place in New Zealand. To be present, some of our people travelled from Matiere, King County, a distance of about 193 miles, and afterwards assured Mr MacQueen that the service of that evening was the fulfilment of prayer of more than 30 years that a Free Presbyterian minister would preach on New Zealand soil. This hasty visit on the outward journey to Australia was followed by a stay of two weeks on the homeward journey, when Mr MacQueen arrived in New Zealand at the end of the year, and had more leisure to visit our people and preach at such centres as Auckland, Matiere, Gisborne and Tokomaru Bay in North Island. These services were well attended by our loyal people who, deprived so long of Gospel ordinances, were thirsting for the Word of life, and by a sprinkling of native Maoris. This arduous and often exhausting work overseas occupied two years of Mr MacQueen's time, and went a long way to strengthen our people's attachment to the Free Presbyterian Church and her witness. As a result, an ardent desire was awakened among them to have a minister settled over them, a devout prayer which was to be realised in the life time of some among them. Mr MacQueen arrived back in Britain on 24th October, 1936, and in two months' time was settled as minister over the London congregation.

REV. DONALD MACLEOD, SHIELDAIG

Rev. D. MacLeod arrived home the month after Mr MacQueen, after giving a year's service to our Canadian cause. His ministerial course was shortened by a serious illness which he contracted early in the following year and which led to his death on 22nd March,

1937. Mr MacLeod's unexpected removal was a great loss to our Church, as well as to his congregation of Shieldaig and Lochcarron. Mr Donald MacLeod was born in Uig, Lewis in 1884, and was almost fifty-three years of age at the time of his death. As a young man he went to England, and while there was led by the Lord to see his need of the Saviour. In the Lord's good time he found the Redeemer, One able to save to the uttermost. He went thereafter to Canada, and in Winnipeg where he lived he associated with our congregation from its beginning. He was ordained an elder there in 1913 and proceeded later, in 1921, to study amid great difficulties for the ministry. He returned to this country in 1925 to complete his course in divinity, and was duly licensed and then ordained and inducted to our Shieldaig and Lochcarron congregation. He was clothed with humility, was of a gentle disposition, full of zeal for the Cause, strongly attached to the Lord's people, and noted for love for the souls of his fellow-sinners. He was an example to the flock over which he was placed, and earnestly sought their souls' highest welfare.

TERCENTENARY OF GLASGOW ASSEMBLY OF 1638

The General Assembly of the Scottish Church which met at Glasgow in 1638 belongs to the period of the Second Reformation of the Church, and takes its place as one of the most momentous events ever to occur in our nation's history. The Spirit's power was manifest in the Assembly, and it deserves to be remembered because of the outstanding men who figured in its proceedings, and the great principles for which they contended.

At its meeting in Glasgow in May 1937, therefore, the Synod decided to commemorate the Glasgow Assembly in 1638 at its next meeting to be held again in Glasgow in the following May, and preparations were made for the reading of papers dealing with the main aspects of the Assembly. The commemoration duly took place in St Jude's Church on the evening of Monday, the 23rd May, 1938, and was presided over by Rev. D. Beaton, the Moderator of Synod. Three papers were read. The first, by Rev. D.A. MacFarlane, was titled, "Events leading up to the Assembly of 1638". The next, titled "Historical Sketch of the Glasgow Assembly", was read by Rev. D. Beaton, and the last, "Some Interpretative Reflections", which had been prepared by Rev. R. MacKenzie, was read for him in his absence by Rev. D.M. MacDonald. There is much in these papers that is relevant to the present time and offers food for reflection. As

the third paper in its final paragraph states: "As a Church, coming in the direct line of that of the Second Reformation, we inherit not only the attainments but the conflict of the past." The same struggle with episcopacy faces the Presbyterian Church today, and from one of the most notable Assemblies the Church has ever held, we may derive some inspiration and encouragement.

PROCEEDINGS OF SYNOD PRINTED SEPARATELY

These Tercentenary Papers were included in the Report of Proceedings of Synod for May and June, 1938, which made its appearance for the first time as a separate publication. Until then a double sized July issue of the F.P. Magazine was able to contain an account of the public meetings and the various reports made to the court. But a large increase in the space required led to a decision to print the Synod business separately. The Report of the first Synod of the Church occupied only 14 or 15 lines at the foot of a page. Then, 25 years later, not more than 20 pages were required for the whole work of the Synod. In 1937, however, even after eliminating all items not of general interest, more than 70 pages were insufficient to give an adequate account of the work of the Church. As Synod work increased, two clerks assisted by two shorthand writers were needed to cope with the work, and the Proceedings of Synod for 1939 which embraces full Reports of Church Committees and from the foreign field, discussions at Synod meetings, Financial Statement and Abstract of Accounts, runs to 160 pages. So greatly has the Church's work expanded in the past few years.

REV. E. MACQUEEN'S PROTEST

Another case which like that in Dornoch three years earlier came into public view and disturbed and made a rift in the Church, ended in June, 1938 with the Rev. Ewen MacQueen protesting against the Synod's final decision on the matter. Back in 1924 Mr MacQueen, the minister of the Inverness congregation, had found fault with the church attendance of a Miss Jeanie Grant while giving out tokens to intending communicants. This led six months later to Miss Grant being informed that she had been suspended for contumacious conduct. Between this time and May, 1927 the case passed back and forwards between the Inverness Kirk Session, the Northern Pres-

bytery, and the Synod, taking an end for the time being in an inconclusive manner at the last mentioned court.

Ten years later Miss Grant again raised the matter in the Kirk Session, and this time a thorough examination of all the records and documents bearing on the case was ordered by the Northern Presbytery. That court then referred the case to the Synod which at Inverness on 29th June, 1938 granted by a majority verdict Miss Grant's petition to be exonerated from the charges made against her, and to have her privileges as a member restored.

As soon as the decision to grant the crave of Miss Grant's petition was announced, Rev. Ewen MacQueen stood, read, and tabled this Protest: "To the Synod of the Free Presbyterian Church of Scotland met at Inverness, this 29th day of June, 1938, I protest against your finding because I consider it to be irregular, unconstitutional and unscriptural." The Moderator warned Mr MacQueen of the grave nature of his action, that it meant that he was separating himself from the Free Presbyterian Church of Scotland. "Do you realise the significance of your Protest?" he asked. Mr MacQueen replied, "Yes." "Is your Protest signed?" continued the Moderator. "Yes." "Is it dated 29th June, 1938?" Mr MacQueen again said, "Yes." On this, the Moderator and some of the older ministers pled with Mr MacQueen to withdraw his Protest, but he said, "I have considered this matter for years, and I protest in every sense of the term." Continuing firm in his attitude, he left the Synod. When he had gone, the Moderator, Rev. Donald Beaton, intimated that Mr MacQueen's name would be removed from the Roll of the Northern Presbytery, his charge must be declared vacant, and his salary would cease from that day.

Mr MacQueen at once began to hold separate services in Inverness and many other places. A considerable number of persons supported him in his action and left the Church. The numbers of several congregations were much reduced by this exodus, and to the Church at large it proved a season of fiery trial. The Synod which met in May, 1939, issued a statement repudiating Mr MacQueen's claim to be the sole representative of the constitution of the Free Presbyterian Church of 1893. It read:

> "In view of the claims made by Rev. Ewen MacQueen, Inverness, that he is the sole ministerial representative of the Constitution of the Free Presbyterian Church of Scotland of 1893, We, the Synod of the Free Presbyterian Church of Scotland, repudiate this

claim as unfounded and false, and deplore the position and attitude taken up by the Rev. Ewen MacQueen, which we hold to be untenable and to be misleading to the people. Further, we unanimously dissociate ourselves entirely in the most emphatic way from the Rev. Ewen MacQueen's schismatic activities with which he has been pursuing his unwarrantable claims."

A second statement on the question of protest at the bar of the supreme court of the Church was as follows:

"While the law of the Church leaves no room for the tabling of a protest against a decision of the Supreme Court, the Synod declares this Church does not hold the view that a protest made and tabled against such a decision necessarily means and effects separation from the Church. A Minister, however, who tables a simple protest against a decision of the Supreme Court and persists in that protest, will inevitably find himself in the position either of facing a charge of violation of his ordination promise to submit to the jurisdiction of the Church, or of renouncing the jurisdiction of the Court.

"Nevertheless, the Rev. E. MacQueen, by his actions and his words, spoken and written, established beyond doubt in the minds of all members of the Synod at Inverness in June, 1938, that, having regard to the reasons annexed and his defiant persistence in adhering to it, his protest was directed by Mr MacQueen towards affecting his separation from the Free Presbyterian Church of Scotland and his renouncing the jurisdiction of the Courts of that Church. In view of this, the subsequent steps taken by the Synod and the Northern Presbytery were not disciplinary or penal, but were inevitable and necessary administrative consequences of Mr MacQueen's separation from the Church."

GRAND RAPIDS DUTCH CHURCH REQUEST VISIT OF DEPUTY

At the meeting of Synod held in May 1939, a communication was read from the Netherlands Reformed Church, Grand Rapids, Michigan, U.S.A. It stated that two of their office-bearers had heard Rev. James MacLeod, Greenock, preach in Detroit the previous year when visiting our Canadian congregations as the Church's deputy, and reported that they approved the doctrines heard on that occasion. They said that in future they would welcome among them any visiting deputies from our Church for a period of two or three

Sabbaths, and would gladly defray all expenses. They frankly admitted that they employed instrumental music in public worship, but were prepared to lay this aside during any services conducted by our ministers. In 1940, Rev. D. Beaton while acting as deputy of the Church in Canada and U.S.A., visited Grand Rapids where he received a very warm welcome from old and young, and had a very busy time between preaching and giving lectures on the history of the Church of Scotland. The chief point of difference between the people of the Reformed Church at Grand Rapids and ourselves seemed to be the use of instrumental music in public worship, a matter on which we on principle could not agree with them.

After completing his visit to Canada and U.S.A., Mr Beaton visited New Zealand and Australia where he met with the same warm, enthusiastic reception given to previous deputies, and had good congregations which evinced the warm attachment which these exiles from the Highlands and Islands of Scotland had for the mode of worship to which they and their fathers were accustomed, and to the scriptural witness of the Free Presbyterian Church of Scotland. Many services were held in various parts of New Zealand, and the ordinance of baptism was dispensed on several occasions to those families whose faithful adherence to a scriptural creed and Church constitution outweighed all other practical convenience, and would not permit them receive this ordinance for their children at the hands of ministers whose profession of the Gospel was so often belied by inconsistent conduct. From New Zealand Mr Beaton proceeded to Australia where he was busily employed preaching and baptising. At Grafton a communion was held and a new church opened, at which a lecture on the principles of the Free Presbyterian Church was given. Since Mr Beaton's visit, another deputy, Rev. Finlay MacLeod, Dornoch, had gone to Australia and New Zealand, and his report was as encouraging as those of former deputies.

LETTER TO CHIEF RABBI

Our Church has always shown a deep interest in Israel, God's ancient people, and for some years had a Jewish missionary, Rev. D. Urquhart, labouring in Palestine. Conditions, however, did not favour missionary work in Palestine itself, regarded as the most difficult missionary field in the world, and Mr Urquhart was therefore directed to other parts of the vineyard, particularly to

Winnipeg, Canada, where there is a large Jewish population. He spent two years in our congregation there, and on his return to this country at the end of 1938, he was stationed in Glasgow. He showed the true spirit of a missionary to the Jews by giving a large part of his time to work in the Jewish communities of both of these cities. Mr Urquhart drew attention to the plight of the Jews in Germany under the tyranny of Hitler, and at the Synod in 1939 appealed for a strong expression of disapproval of the treatment the Jews in Germany were suffering. As a result a letter was sent to Dr Hertz, Chief Rabbi, from the Synod expressing the profound horror and disapproval with which they regarded the persecution of the Jews in Germany, and how repugnant Anti-Semiticism was to the true spirit of Christianity. Our prayer as a Church on behalf of the Jews in Germany and throughout the world was that the terrible experiences through which the ancient people of God have been passing, may yet lead to true repentance and to better days. The conversion of the Jews was the ardent prayer of the Church. Mr MacCheyne, Dundee, preached and laboured in his own day with this aim in view, for the promise given to the Church, as Mr Urquhart reminded the Synod, regarding the restoration of the Jewish people, gave assurance that this glorious event would mean nothing less to the Gentile world than "life from the dead". The persecution of the Jews in Germany has led to the greatest migration of modern times. Of the half million population of this unfortunate people living in Germany when Hitler came to power, more than forty thousand had migrated to the U.S.A. by 1938, and by 1951 another hundred thousand had crossed the Atlantic. The greater part of them were of the professional class with specialised training, and they left behind their fortunes and property. The Lord look upon his ancient people in mercy, and may their time of restoration draw near when their age-long rejection of the Messiah would come to an end.

SYNOD TRIBUTE TO REV. D. BEATON, THEOLOGICAL TUTOR

At the close of the Report of the year's work of the Theological Class for 1939, Rev. D. Beaton spoke of his forty years as the Church's tutor during most of which he had carried unaided the burden of the instruction of our students, and said:

"I conclude my report with a personal reference which I am sure my brethren will forgive. It is now forty years since I was appointed a

theological tutor. The Church took a big risk in appointing one so young to teach their students. Whatever may have been my opinion as to their wisdom, I accepted the appointment with pleasure, and from that date until now it has ever been my aim to be true to the teaching of the Scripture and so guide our students that they, through the teaching of the Holy Spirit and the instruction received in the theological classes, might be workmen that need not be ashamed. The teaching of young men for the holy ministry is noble work, and I trust during these long years which are now like a dream of the past that I have endeavoured to set a high standard to those committed to my care. Forty years is a long period in a man's life, but forty years in the life of a teacher is longer still. During part of that period I had as my senior colleague, Professor John R. MacKay, whose lamented death took place so recently, and of whom I shall ever retain happy memories while at the same time disapproving of steps taken and utterances made which pained his warmest and best friends. Our partnership as theological tutors continued until 1918, when Dr MacKay joined the Free Church. For 18 years thereafter I bore the whole burden of the training of our theological students, until Mr MacFarlane relieved me of part of the burden. All the ministers of our Church have passed through my hands with the exception of one, and when I hear some of them saying that they are now verging on 70 years and over, I begin to have the feeling that I, too, am growing old."

Members of Synod, when they heard the remarks of Mr Beaton in the closing part of his Report, decided that the Synod's thanks were due to Mr Beaton for the arduous and faithful services he had given the Church and Cause of the Redeemer, and acknowledged the Church's indebtedness to him in the following Tribute:

> "'Forty years in the life of a man covers a long period, but forty years in the life of a teacher is longer still.' The foregoing occurs in the Theological Report already read to this Synod by Rev. D. Beaton, Oban. In that remark Mr Beaton refers to the number of years he has acted as tutor to the divinity students of our Church. During a considerable part of that time the whole work fell upon his shoulders. Forty years certainly is a long time, but Mr Beaton carries the weight of his years well, so well indeed that the above information came as a surprise to us who know how vigorous he is. Notwithstanding the exacting demands of those years, he is by no means a spent force yet, and we sincerely trust he may be long

spared to guide the minds of our students into and out of the intricacies of theological learning.

In the course of those forty years, all the present ministers of our Church, with the exception of one, have passed through his hands. That is a very significant fact, for it means that the scriptural purity preserved in the ministry of the Free Presbyterian Church and proclaimed from her pulpits is, from the human standpoint, largely the result of Mr Beaton's labours. It is perhaps not too much to say that the Free Presbyterian Church itself provides an eloquent tribute to the efficiency of our beloved tutor.

The position Mr Beaton occupies is a very responsible one. To those of us who sat under his tuition it is not necessary to say that the responsibility was not lightly carried nor the duties implied in it carelessly discharged. During those years theological belief has been in the melting pot and has undergone vast changes, mostly of a heterodox nature. But Mr Beaton remained consistently faithful throughout, faithful to the Word of God, the requirements of the Church he serves, and to the souls of the students under his care. To withstand the strong tide of modernistic tendencies requires more than ordinary resolution and fortitude. The very isolation necessary in such circumstances makes heavy demands on one's courage. That Mr Beaton stands where he does today, testifies to his possession of these qualities in no small degree.

In point of learning it would be superfluous for one to make any remarks. No man could stand the test of forty years' labour with such credit as Mr Beaton has done, who is not thoroughly equipped for it. It is not merely as a Theological Tutor that Mr Beaton has impressed his worth upon those who passed through his hands; he has endeared himself to them as a friend, always willing to help, and as a counsellor, always ready with sound advice.

In closing this short Tribute to our Theological Tutor, the Committee would seek to express their sincere and deep sense of gratitude to the Father of all mercies for the possession in these days of declension and error, of a teacher of such sterling sincerity and faithfulness as Mr Beaton has proved himself to be. We would like to express the hope that he may be long spared to the Church, and that his services may be continued for many years to come."

CHURCH DISCIPLINE

The events which surrounded the severance of Rev. E. Mac-

Queen's ties with the Free Presbyterian Church caused grief and pain to our people, and some confusion may also have arisen regarding the nature of the events themselves, particularly the question of Church Discipline. The Synod made its views known in the following statement:

"To clear up any misunderstanding, the Synod declare that the Church abides by the following two principles:

1. A minister of the Gospel has the scriptural warrant, publicly to admonish, with all long suffering and doctrine, a public course of conduct which may appear to be inconsistent with a life of godliness;
2. No person shall be subjected to the discipline of the Church without a fair hearing and trial, and a full right of appeal to the superior Courts of the Church."

The course that this case took through the courts of the Church, particularly before the Northern Presbytery and the Synod, ended as far as these courts were concerned, with the Protest tabled by Rev. E. MacQueen at the Synod of 1938. From this act followed the proceedings of the N. Presbytery and Synod as inevitable consequences, and the Synod particularly disclaimed that anything of a disciplinary or penal nature could be read into them.

MILITARY TRAINING BILL

As the world hastened to the brink of war, our Government began to take steps to ensure that our nation would be ready to take her part in the terrible struggle with the dictator countries of Europe which clearly could no longer be put off. Many of the liberties which in civil life were accepted without much thought and taken for granted, might be expected to be affected, and this held true especially when the youth of the country were called to engage in military training. A measure, the Military Training Bill, had been prepared for Parliament, which contained a provision designed to meet the conscientious convictions regarding duties on the Sabbath, and the Synod, therefore, sent to the Government this Resolution:

"The Synod of the Free Presbyterian Church of Scotland feel concerned about the bearings of the Military Training Act upon the question of liberty of conscience in relation to the preservation of the Lord's Day. In times when the defence of civil and religious liberty requires that the young men of our country

should undergo a period of military training, the Synod would humbly draw attention to the danger of overruling the conscientious convictions of most loyal subjects who respect the obligations of the Divine Command to labour diligently for six days of the week and to sanctify the Lord's Day as the Sabbath of the Lord. The Synod would, therefore, call upon those responsible for the administration of the Military Training Act to ensure that any who, apart from works of necessity, abstain in civil life on the Lord's Day from the labour of their lawful calling, will not be compelled to engage in defence training on the Sabbath Day. In so doing, the Synod would remind the authorities that the Free Presbyterian Church of Scotland inculcates the scriptural principles of the duties incumbent upon the young of the country to fear God and honour the King."

SECOND WORLD WAR

The clouds of war which had been steadily gathering over the nations of Europe, finally burst when Germany, without declaring war, attacked Poland on 1st September, 1939. On Sabbath the 3rd September, Britain honoured its guarantee to defend Poland's sovereignty against such an attack, by declaring war on Germany. Thus our nation became involved in the most terrible conflict in history. Like their fellow-citizens everywhere, the young men of the Church were called to stern duty. Hundreds who were naval reservists had to leave home almost at once and engage in the multifarious tasks which the Royal Navy was again called on to perform on seas whose dangers now included aerial attack as well as mines and torpedoes. The call-up for the three armed services began at once, and soon many homes were partly emptied as the men-folk went to arms. Congregations were correspondingly reduced. For five years they were to consist mainly of the old, the middle-aged, and the children. Even young women went away to the services or war-work. And, once the bombing of cities and towns began, even the non-combatants found themselves exposed to loss of life and property. What began as "Hitler's War" spread over almost the whole world and became "The Second World War". It was to be a time of privation and great anxiety for all, of danger for very many, and of mourning for some. It was obviously a time for prayer and abasement of soul before the Most High, and so it was regarded throughout the Church at home and abroad.

CHAPTER 2

(1940-1948)

Message to Prime Minister — Sympathy with bereaved and homeless — Case of Rev. R. MacKenzie, M.A. — Disjunction certificates — Legislation on education — Rev. Donald Urquhart — Commemoration of Church's jubilee, etc. — Ordinations and inductions: sanctioned charges — Rev. Malcolm Gillies — End of Second World War — Synod messages to Dutch friends and London congregation — United States of Europe andLateran treaties — Proposals for church co-operation — Lord's Day Observance Association of Scotland — Bible Societies — Tercentenary of Shorter Catechism — Address by Rev. D.N. MacLeod.

MESSAGE TO PRIME MINISTER

At the first meeting of Synod after the outbreak of war, the Government was given the assurance that, provided the public worship among service-men was conducted according to the form observed in the Free Presbyterian Church, our ministers were at the disposal of the authorities as chaplains. The next year, 1941, the Synod also sent a message of encouragement to the Prime Minister, the Rt. Hon. W.S. Churchill. This stated that while our loyal people felt deep sympathy with our leaders called to bear heavy responsibilities in a time of national danger, the only effective means of securing victory and the overthrow of wicked men and iniquitous principles lay in unfeigned submission to the Lord Jesus Christ. The prayers of the Synod and of our people were engaged in petitioning the Most High to guide His Majesty's Government in all their deliberations and decisions.

SYMPATHY WITH BEREAVED AND HOMELESS

As the war proceeded, and the already wide area of conflict was extended to embrace the civilian population of these islands, which now was subjected in many of our towns and industrial areas to ruthless aerial bombing attacks, the death-roll increased. It is a matter for thankfulness, however, that after 18 months of suffering, our losses should have been less than anticipated. The minister and people of our London congregation were in the forefront of danger,

exposed to the concentrated bombing of the city, yet throughout the war years not once was the church door closed or the services discontinued, although sometimes they were interrupted. Throughout the Church as a whole some families lost their homes, many suffered bereavement, and many young men were taken prisoner of war. The Synod offered their sympathy and prayers in this period of suffering.

"The Synod take this opportunity of expressing its sincere and deep sympathy with all those who have lost beloved ones in our country's present struggles. This expression of heartfelt sympathy extends also to the many who have been bereft of their homes and suffer in mind and body as a result of the actions of our wicked and cruel enemies. The Synod would earnestly pray that the Lord will be their refuge and strength in their time of trouble, and that the bitter dispensation through which they have passed may be greatly blessed to them."

CASE OF REV. R. MACKENZIE, M.A.

At the 1940 Synod there began a case which arose out of the court's handling of Rev. Ewen MacQueen's Protest and occupied its attention for several years. At the time Mr MacQueen separated from the Church, the Rev. Roderick MacKenzie, M.A., was minister of St Jude's, Glasgow. In May, 1940 he made known to the Synod that he was dissatisfied with that court's statement regarding the nature of a Protest. He presented an overture on the subject, and in a speech supporting it, he asserted that the Synod statement was in part obscure, and maintained that legal advice should be sought in order to make it more precise.

Out of this there developed in November, 1942 a decision to alter the first paragraph of the 1939 Synod statement on Protest. The paragraph to be superseded began, "While the law of the Church leaves no room" and concluded with, "renouncing the jurisdiction of the Court". In its place was put the following: "And further, we hold that according to Moncrieff, the law of the Church leaves no room for the tabling of a Protest against the decision of the Supreme Court; yet it must not be held that a Protest is meaningless, although there is no room for it against the decision of the Supreme Court. It may be used as a legal instrument in its own time and place."

This, however, did not end the matter which came to a head in

May, 1945. The Synod then gave Mr MacKenzie who in 1944 had resigned his charge for health reasons, until the last day of November that year to withdraw certain statements he had made in a pamphlet on the subject of Protest issued in January. 1944. Additionally it required Mr MacKenzie to fall into line with the Synod's view of the subject. Should he fail to do these things, he would, after the time-limit set, cease to be regarded as a minister of the Free Presbyterian Church. Mr MacKenzie did not reply, and his ministry in our Church thus ended. Many people left St Jude's in sympathy with Mr MacKenzie and formed a separate congregation nearby. From 1945 to 1970 they had Mr MacKenzie as their most frequent preacher.

DISJUNCTION CERTIFICATES

A matter of some importance that sometimes created uncertainty and confusion, especially when it had to do with the exercise of discipline, arose from the use that was sometimes made of disjunction certificates by members of the Church. A member who obtained a disjunction certificate on removing from one congregation, and did not hand in the certificate to the Kirk Session of the congregation within whose bounds he now resided, so as to be entered upon the Communion Roll, was placed in an unusual position. Should any such person become exposed to discipline he was under the authority of no Kirk Session; he in fact had severed all connection with the Church, and although not perhaps denied the enjoyment of the sacrament of the Lord's Supper, was clearly under no court of the Church. The Synod in considering the matter decided to appoint a committee to examine and to report on the status of such members.

The Report was made in the following terms:

"With regard to the matter for which the committee was appointed, we notice that the exercise of discipline according to Moncrieff's Practice, chapter i, part ii, section ii, of the 4th edition, 'belongs to the Kirk Sessions exclusively in the first instance, with respect to all members and adherents of their congregations, except the pastor, who is especially subject to the jurisdiction of the Presbytery'. There are only two ways by which a Kirk Session can admit to Church membership, and thus be in a position to exercise discipline; these are by certificate and by

examination. No person had a right to regard himself or herself as a member of a particular congregation, who has not been admitted by a Kirk Session by one or other of these two modes of admission.

The question which the committee was asked to examine is 'the status of members who having disconnected themselves by certificate from one congregation of the Church, fail to connect themselves with another'. Dr Mair in his 'Digest of Church Laws' (second edition, page 223), says, in connection with those entitled to sign a call to a minister: 'If, after the Electoral Roll has been attested, any communicant on his own application receives a certificate of transference, the Session Clerk shall give intimation of such transference to the Moderator, who shall thereupon delete the name from the Electoral Roll, and initial the deletion.' This would seem to indicate very clearly that immediately a member receives a disjunction certificate from his Kirk Session, he at once ceases to be under the jurisdiction of that Kirk Session. If, therefore, a member ceases, through receiving a disjunction certificate to be under the jurisdiction of a particular Kirk Session, his membership is apparently non-existent, as far as any Kirk Session is concerned.

This brings before us the question, can such a person be recognised as a member of any body of Christians claiming to hold the Presbyterian form of Church Government without being under the jurisdiction of a Kirk Session? As in the matter of admitting to membership, the Kirk Session is the court of first instance, and the court that has exclusively the oversight of the conduct of the members of each congregation; any who have disjoined themselves from the jurisdiction of a Kirk Session by receiving a disjunction certificate, and retained that certificate by which they could put themselves under the jurisdiction of another Kirk Session, have *ipso facto* ceased to be members of any Presbyterian Church, for no court of the Church can have jurisdiction over them except the court of first instance, which in this case is the Kirk Session.

We respectfully submit to the Synod that to give these persons, who may be few at present, but who in the future may be a considerable number, the privileges of the Church, such as sitting at the Lord's Table, and giving them baptism for their children, is to recognise as members persons over whom the courts of the

Church have no control. We would further respectfully suggest that the Synod should publish a statement in its official organ, the Free Presbyterian Magazine, intimating to all who get disjunction certificates from any Kirk Session in our Church, that they are expected to join themselves to the congregation of the Church in which they reside, or nearest to where they reside, within a reasonable period, not exceeding twelve months, by giving in their disjunction certificate to the Kirk Session of that congregation. This in no way interferes with the position of members who are away from their own congregation but who have never been given a disjunction certificate. Neither does it interfere with the provision of Act 14 of the Assembly of 1645 which enacts that 'any honest person who occasionally is in the place where the communion is celebrated' may be allowed to communicate without a certificate. It is quite obvious that the name of such a person is not to be put on the roll of that congregation or taken off the roll of the congregation to which he belongs."

LEGISLATION ON EDUCATION

The state of the country as judged by the moral and religious life of our people was stated in the public press to be on the verge of paganism, and this danger was no doubt aggravated by the unsettlement and strain of the war effort. The effects of this deplorable condition were beginning to appear among the children. The Synod in 1942 decided to appeal to our legislators to restore the Bible to the school by giving Bible instruction a place in the school curriculum. Our country owes her past greatness to the Bible, and everything should be done to acquaint our children with its heavenly truths. The Resolution was sent by the Synod to the Prime Minister and Members of Parliament, and was in these terms:

"That, as religion is basic to the formation of character and the fostering of the Christian virtues essential to a just and worthy social order, the Synod of the Free Presbyterian Church met at Glasgow, conscious of the clamant need of the youth of the nation being grounded in Christian instruction, earnestly request Parliament to legislate for the instruction of religion in the schools. For the purity and preservation of such instruction, the Bible is to be received and taught for what it proclaims itself to be, namely, the inspired Word of God, to the exclusion of modernist attacks upon

its veracity. To this end it should be enacted that the teaching of religious truth (doctrine) in Training Colleges for teachers should likewise be strictly orthodox, that is, based on the fact of the Bible being the inspired Word of God, the supreme rule of faith and manners."

The replies received expressed appreciation of the proposals contained in the Synod Statement, and the Chief Government Whip gave his assurance that these would be borne in mind when the proposed Education Bill was being introduced in Parliament.

REV. DONALD URQUHART

The Church and especially our Foreign Mission cause suffered a great loss when our respected missionary to the Jews, Rev. D. Urquhart was removed by death in January 1943 at the early age of 43. Mr Urquhart was awakened to face the realities of the eternal world on the occasion of the death of his brother who was killed in France in 1917. He devoted himself to the work of the ministry, and from the beginning his heart was set upon the need of bringing the Gospel to God's ancient people, who were perishing because of their rejection of the Messiah. After passing through the usual course of preparation in Arts and Divinity, he was ordained as missionary to the Jews in March 1928, and later that year sailed, accompanied by the late Mr Angus Fraser, for Palestine. There he came to know the eminent Hebrew scholar, Dr Christie, who took a kindly interest in the young missionary and offered to teach him colloquial Hebrew. Mr Urquhart came to attain great ease and proficiency in spoken Hebrew, and was able to converse freely with Jews in their own tongue. He twice visited Palestine, but mainly on account of ill health had to return home. He served as missionary in Winnipeg, Canada, for about two years, and later was appointed missionary to the Jews in Glasgow. He felt greatly discouraged by lack of success in his labours in Palestine and among the Jews in Glasgow, but would not divulge the great difficulties he encountered in his work. No doubt the little fruit that could be seen of his work preyed on his mind, and his health suffered under the strain. Had he unburdened himself to the Convener of the Jewish and Foreign Committee, Rev. N. MacIntyre, and to his brethren on the Committee, he would have certainly received sympathy and assistance. Mr Urquhart did what he could for the good of Israel, and showed unflagging zeal for the glory of God and the conversion of souls.

COMMEMORATION OF CHURCH'S JUBILEE, ETC.

The year 1943 which was the Jubilee year of the Free Presbyterian Church, was also noteworthy as the Centenary of the Disruption and the Tercentenary of the Westminster Assembly of Divines. In order to mark these events, the following papers were read at the Synod: "The Historical Aspect of the Westminster Assembly" by Rev. J.A. Tallach; "The Subordinate Standards" by Rev. D.J. MacAskill, M.A.; "Church Government" by Rev. A.D. MacLeod; "The Disruption" by Rev. J. Colquhoun; "The Free Presbyterian Church of Scotland" by Rev. N. MacIntyre; "The Headship of Christ" by Rev. D. Beaton.

The last two papers were of particular interest for, besides the instructive treatment of the subjects with which they dealt, they were delivered by senior ministers who were themselves closely concerned with the Church's formation. Rev. D. Beaton had been present in the Assembly's Hall when Rev. D. MacFarlane tabled his Protest in 1893, and by so doing conserved his own position as a fully ordained minister of Christ, and maintained intact the Constitution and Standards of the pre-Declaratory Act Free Church. On completing fifty years of bearing witness to the glorious Gospel of God's grace and against error and corruption, the Free Presbyterian Church had many reasons to praise Him who kept the Church faithful to his Word in the midst of defections from within and attacks from without. And at the same time, there was much cause for gratitude that in the midst of abounding imperfections and provocations, He had shown merciful forbearance towards us and given us many tokens of his favour.

ORDINATIONS AND INDUCTIONS: SANCTIONED CHARGES

The year 1939 saw three ministers ordained and inducted; Rev. J.A. MacDonald at Uig, Lewis, on 12th September; Rev. A.D. MacLeod to the joint congregation of Shieldaig and Lochcarron on 26th October, and Rev. W.B. Nicolson, M.A., at North Uist on 7th November. As more ministers became available, the people in several scattered communities expressed the wish to become sanctioned charges so as to enjoy the benefit of having ministers of their own. As a result, the 1944 Synod agreed to separate Shieldaig and Lochcarron into distinct charges, the present minister remaining at Shieldaig, and Lochcarron free now to seek its own pastor.

The same year the mission stations of Tomatin, Daviot and Strath-errick were combined into a joint congregation with the right to call a minister. Rev. M. MacSween, M.A., was ordained and inducted to the pastoral charge of Bracadale, Skye, as their first minister on 21st July, 1942, and Rev. D. Campbell was settled in his first charge, Raasay, on 20th October the same year. Mr Campbell was later translated to Stornoway, being inducted there on 29th January, 1947. Two years after the departure of Rev. R. MacKenzie from St Jude's, referred to in the next paragraph, the Glasgow congregation welcomed a new pastor in Rev. D.J. Matheson, formerly of Lairg and Bonar. The induction took place on 20th September, 1946. The longer vacancy in Inverness, from 1938, also was filled on 8th January, 1947, when Rev. A.F. MacKay, M.A., removed there from Applecross.

REV. MALCOLM GILLIES

The Church was deprived of one of her best loved and experienced ministers, when Rev. M. Gillies, for 20 years pastor of the Stornoway congregation, was called away to his rest at the age of 60 on 25th September, 1945. Mr Gillies served the Church in London and Winnipeg, Canada, during his student years, and after a brief pastorate at Halkirk, came to Stornoway. Lewis at the time was ill supplied with ministers, and he had to carry the heavy burden of these vacant congregations for several years. His public preaching was distinguished by the unusual faculty which was peculiar to himself, of unfolding in an edifying and wholly practical fashion the underlying meaning of obscure passages of Scripture, often revealing in doing so a rich vein of ingenuity and keen penetration, and applying their teaching to the needs of his hearers. He excelled, however, in preaching the great theme which filled his heart, the glorious gospel of Christ and His salvation. He was most acceptable at communion occasions when he fed and satisfied the Lord's heritage, giving each member of the flock his meat in due season. He was a most humble, warm-hearted Christian, who endeared himself to all the Lord's people who loved the Gospel by his disinterested and self-denying labours in the vineyard, his patience in tribulation, and his love for the Lord's cause and people. Those who knew him better were also aware of how uncomplainingly he endured bodily sickness. He acted as Clerk of his Presbytery and assistant Clerk to

the Synod, and nobly served the cause of his Master as far as lay in his power.

END OF SECOND WORLD WAR

With the beginning of the year 1945 signs were beginning to multiply that the terrible war which had engaged the armed might of the world's major powers was at least drawing to an end, and when finally hostilities ceased that summer, the whole world expressed their relief. The Synod when it met in May, publicly offered thanks to the Most High for our deliverance as a nation in a statement which recognised our victory as coming from Him who is King of kings and Lord of lords, who worketh all things after the counsel of his own will, for his own glory. "War is the fruit of sin; and a chastisement of God upon the nations. We earnestly implore God to avert the other chastisements which history has shown He sends on unrepentant nations — famine, plague, and the noisome pestilence; and would ask praying people amongst us to direct their prayers to that end, and that He would grant his favour to us again, as He did in former days." A message welcoming home the returning members of the serving forces and war service workers was also prepared, assuring them of the Church's gratitude that they had been preserved, and wishing that they might recover from their severe hardships and be spared to serve the Lord and to uphold the distinctive testimony of the Free Presbyterian Church in times of peace.

SYNOD MESSAGES TO DUTCH FRIENDS AND LONDON CONGREGATION

A letter of sympathy was ordered to be sent by the Synod Clerk to friends in Holland, expressing the Church's thankfulness to the Lord for their deliverance from the oppression of their enemies, and praying that the Lord would sanctify to them and to their children the solemn and painful experiences through which they had passed during the past five years. Help had already been sent to our Dutch friends in the way of used clothing and other articles, and a Committee was appointed to collect and purchase such clothing as might be required for distribution among known Christians in Holland. The response from our people to the Committee's appeals was ready and generous.

In particular, sympathy was expressed with our London congregation in their severe trials and sufferings during the War. The message was as follows:

"The Synod of the Free Presbyterian Church of Scotland met at Glasgow, this 23rd day of May, 1945, unanimously resolved to express to the Pastor, Office-bearers, members and adherents of our congregation at Eccleston Hall, London, its deep gratitude to God for the strength, courage and endurance which they were enabled to display during the years of terrible war sufferings now happily ended. The fact that services continued without a break under the heavy strain of bombing, particularly during the Battle of London, and latterly under rocket and V. bombs is deeply appreciated by the Church and by many other friends of the cause of Christ there. The Synod records with humble thankfulness that no personal injury was received by any connected with that congregation, and also that their place of worship suffered no damage, notwithstanding much destruction in the vicinity. The congregation can truly say: 'The Lord of us hath mindful been,' and in faith may they add: 'He will bless us still'."

UNITED STATES OF EUROPE AND LATERAN TREATIES

The end of the war, however, brought many difficulties and problems which the nation had to face and find some means of settling. The Synod in 1947 felt deep concern over the dangers which in the post war years beset the Christian faith, and was especially apprehensive that the Protestant constitution of our nation should be preserved amidst the reconstruction which affected almost every aspect of our national life in the post war years. The movement inaugurated by Rt. Hon. Winston S. Churchill who had done so much to make victory possible under the Lord's hand, in favour of what was called the "United States of Europe", presented a serious threat to the Christian Church. Mr Churchill had already at a particularly critical period of the war, just before France fell to the Nazi forces, offered the French people complete integration with the Government and people of Britain, which mercifully failed. He revived this same idea when peace came, but on a larger scale to include the whole of Europe. The European countries concerned were still under the blight of the papal system, both in religion and politics, and the Synod therefore forcibly expressed its views by way

of warning our people and the Government in the words:

"While we deplore and mourn for the distracted state of Europe religiously, politically and morally, yet we cannot hide from ourselves, our children and people that however laudable the ideal of a United States of Europe may be, that the religion of the vast majority of the people of Europe is Pagan Romanism, which is opposed to the Gospel of our Lord and Saviour Jesus Christ, and that union with Roman Catholic nations might well be disastrous to our civil and religious liberties. We do not forget the divine and gospel principle, 'Love they neighbour as thyself', but while that is our duty and should be our daily aim, we are not asked to sacrifice truth and principle based upon the Word of God, for the sake of union with any man, men or nations. As far as our voice, influence and advice can reach our fellow-countrymen, we urge them to oppose this campaign of the Rt. Hon. W.S. Churchill and those associated with him. Let our people set their faces against it, earnestly praying the Lord to frustrate the efforts of those who are engaged in this dangerous adventure. We are assured by the Word of God that the whole world will be yet united under the banner of the King eternal, but that union will be through the Gospel, the Word of God and the divine ordinances of the New Testament Church."

Another matter which engaged the attention of the Synod in 1947 was the Lateran Treaties concluded by Mussolini and the Pope, in which Protestants in Italy were denied the liberties defined in the Atlantic Charter drawn up by Roosevelt and Churchill in August 1941. These Treaties on the return of peace were not disowned but reinstated by the Italian Government by law. The Synod in their Resolution on this issue protested against the treatment meted out to our fellow Protestants in Italy:

"The Lateran Treaties which were contracted between the Vatican and Mussolini denied the Protestants of Italy civil and religious rights to worship God according to His Word; and thus deprived the Protestant population of Italy of all human rights and privileges; because according to the Word of God and conscience, they could not recognise the Pope of Rome, his arbitrary laws and unscriptural form of worship. 'These Treaties deny the equality of all citizens before the law by making the right of certain persons to hold public offices depend upon the decision of a Roman Catholic ecclesiastical Court.' The present Italian Govern-

ment have promulgated the so-called Lateran Treaties, which in the religious life of the Italian Nation reinstated by law, is Fascism in its most deadly form. We remember that the Pope and Mussolini were the originators of the Fascist reign of terror in Italy, which deluged Europe in blood and ruins. In fairness to the Italian minorities, the British Government should not only remonstrate with the present Government of Italy, but demand through U.N.O. that all citizens of Italy should have equality before the law in that nation — otherwise that all diplomatic recognition should be withdrawn, and all financial help refused to that Government until the Lateran Treaties were revoked and rescinded by the Italian Government."

Poland was another country which suffered hardships during the War, mainly, however, from pitiless Roman Catholic persecution, leading to the extermination of large Protestant communities. The Synod protested that they viewed with alarm "the prevalent pandering to the Church of Rome in the high places of the Nations of Europe and America, and utter their emphatic protest against the wholesale deportation and extermination of the Protestant communities of Poland. We consider this ruthless deportation and extermination as part of the grand scheme of the Vatican to extirpate Protestantism in Europe; and would remind the Government of this Nation that the Papal system is the manifest, unrelenting enemy of the Word of God, and the civil and religious liberties based on it. We further call upon the Government to take immediate effective measures to have this lamentable state of affairs forthwith terminated."

PROPOSALS FOR CHURCH CO-OPERATION

In 1947 a communication was received from the Free Church Offices, from the secretary of a body known as the "Committee on Co-operation among the Smaller Presbyterian Churches in Scotland", inviting the Free Presbyterian Church to take part in arrangements for such co-operation. The Synod appointed a special Committee which drew up the following reply which was unanimously adopted:

"The Synod cannot but deplore the present all too evident declension in godliness. The Free Presbyterian Church since its inception has borne clear and unequivocal testimony to its whole-

hearted sympathy with any movement which would further the interests of the Cause of Christ in face of such declension. While we would be prepared to welcome any suggestion of this nature, we are unable to assure ourselves that the professed co-operation envisaged in your communication would promote this desirable end. Rather are we persuaded that the opposite effect would follow; and that it would be a compromise of our distinctive position as a Church.

We are not forgetful of previous approaches on similar lines, which have repeatedly received a reasoned reply from us, in which we clearly stated the barriers to such co-operation, and the then failure on the part of the Free Church to remove these barriers.

Moreover, we recall recent statements which appeared in the official organ of the Free Church in reference to the Free Presbyterian Church, such as the following, which we quote: 'Reference in these columns to the more recent internal dissension that bids fair to rend the Free Presbyterian Church into fragments.' 'The Free Presbyterian Magazine has driven us to the conclusion that it is not chastisement that is being meted out to that body, but fearful judgment from the hand of the Most High.' '. . . savours so much of the judicial blindness and hardness of heart which are the precursors of destruction, that we agree with many who regard the Free Presbyterian body as passing out of existence in the nemesis of fearful retribution.' 'Spurious as have been its official pretensions and misguided its leadership . . .'

As far as is known to us, these irresponsible statements have not yet been repudiated, nor have they even been objected to in any official way by those responsible for them. For these and many other reasons, we cannot consistently entertain any suggestion of the co-operation which you propose. It gives us much grief to have to send you this reply."

It is true that in the pages of the Free Church Record an attempt was made to give the impression that the communication in question did not emanate from the Free Church and that it really had little or nothing to do with this move. This has, however, been proved by the Clerk of Synod to be quite erroneous as can be seen from the Free Presbyterian Magazine, Vol. lii, pp. 123-125. It appears rather strange that a Church possessing the character set out in these quotations should have been asked to co-operate with such a body as the Free Church claims to be.

LORD'S DAY OBSERVANCE ASSOCIATION OF SCOTLAND

In the same year the Synod found it necessary to terminate its association with the Lord's Day Observance Association of Scotland. A Committee was appointed, and a resolution drawn up giving reasons why the Church could not co-operate with the Association any longer. In that Resolution it was thankfully acknowledged that no fault could be found with the constitution of the Association which makes it possible, should the Church at any future time change her views and be justified in rescinding the Resolution, to resume co-operation in the Association's work of Sabbath defence, and goes on to state:

"The main and regrettable reason for ceasing to co-operate is that according to statements made by certain members of Synod, and by what is generally known, without entering into details, there is no real harmony in practice as to what does and does not, come under the due observance of the Lord's Day, in even the outward observance of it. There is quite evidently such variance in the views and practice of many of those belonging to the Association that we, as a branch of the visible Church, resolved unanimously to withdraw from membership. Not even a single plea for continuing such membership was advanced in the Synod by any minister or elder of the Presbyteries of the Church.

We, therefore, advise our people to discontinue their support of the Association, much as we would desire to give every help in our power to such a laudable cause. We would add that if the churches in Scotland did, by the blessing of God, what they ought to do, there should be no need for such an Association at all. It is a sign that the Lord Jesus is not prized in His Person and work when the Lord's Day is so despised. Were He really prized, and divinely honoured, a change would speedily come over our views and practices respecting the memorial day of His resurrection. We would live a resurrection life."

In 1953 the Lord's Day Association of Scotland became incorporated in the Lord's Day Observance Society of England, of which it is now the Scottish Branch with Scottish officials serving the Society. The articles of subscription of this Society for its members are entirely scriptural and sound, one of which states: "In asserting the obligation of the Lord's Day, the Gospel of God through Christ Jesus should be proclaimed." As there is no evidence, however, that these articles are being enforced in the Scottish branch, nor that effec-

tive steps have been taken to remedy practices which were objected to, the Resolution of Synod with regard to the Society is still valid.

BIBLE SOCIETIES

Another matter which the members of Synod found very painful was the rupture between them and the National Bible Society of Scotland. The Society had prepared an abridged version of the Bible entitled "Readings from the Holy Bible for use in Schools", which created grave misgivings. Besides the objection to putting an edited copy of the Bible into the hands of children instead of the whole Bible or a complete book of the Bible, the omissions betrayed a decided leaning to higher critical teaching. These were, for instance, the story of Cain and Abel, the account of the cause of the Flood, and the record of the destruction of the cities of the plain which offered sufficient reason for strong fears that the publication was rationalistic and modernistic. Representations by the Synod in 1947 to the Society's Board of Directors on the matter produced the uncompromising reply: "We came to this decision being fully aware of the objections raised by your Synod, and in the knowledge that financial support would be withdrawn." At a meeting of the Board of Directors on 13th October, 1947, the Society went on to adopt the decision to alter the Constitution of the Bible Society to permit the Society to publish versions of the Scriptures in the English language other than the Authorised Version which the Society was obliged hitherto solely to print. As the Society refused to return to its own original Constitution, the Church decided to have nothing further to do with the National Bible Society of Scotland, and agreed instead to support the Trinitarian Bible Society with offices in London, which the Synod the following year recommended to the people of our Church as strictly anti-modernistic and refusing to handle any other than the Authorised Version. The noble work of this Society overseas and in Britain made it worthy of liberal support. The National Bible Society of Scotland was to make full use of its new liberty as became clear when its name figured among the modernistic bodies who sponsored the publication of the New English Bible in 1960.

TERCENTENARY OF SHORTER CATECHISM

In 1948 the Synod noted the Tercentenary of the publishing of the

Westminster Shorter Catechism by appointing a Committee to prepare a paper on the subject, and this statement appeared in the Proceedings of Synod for that year. This document of the Second Reformation period, as it is unsurpassed as a concise body of divinity, and productive of the greatest spiritual good of successive generations of the youth of our land, so its history should be more widely known than it is, and the paper by the Committee is given here in full.

"The Catechisms of the Westminster Assembly are regarded by the late Prof. Mitchell of St Andrews as the matured fruit of all the debates of the divines of that Assembly. It is not necessary in this paper to give a detailed account of the background of the Shorter Catechism historically. That can be obtained by any interested reader in such volumes as "Catechisms of the Second Reformation", with Historical Introduction and biographical notes, by A.F. Mitchell, D.D. We give a brief general narrative.

By January 1647, it was ordered that a 'draught' of two catechisms be prepared, one more large, and another more brief, as they found it 'very difficult to satisfy themselves or the world . . . to dress up milk and meat both in one dish'. Mitchell believes that in the method of handling their subject, the divines of the Committee followed the outline and method of some previous manual — the method being, first, to set forth what doctrines are to be believed (i.e. credenda), then follow the Ten Commandments, while the means of grace and the Lord's Prayer are left to the last. After the Larger Catechism was completed in 1646, the Shorter was put in form. The Shorter Catechism was sent up to Parliament without proofs in November 1647, and with proofs on 14th April, 1648. The commissioners from Scotland took little to do with it. They were either gone home, or as Henderson, dead before the Confession itself was completed. Baillie took a copy of it, without proofs, to Scotland. We do not take up further space at present to point out some of the differences between the Larger and Shorter Catechisms. These are told by Mitchell. When passed by Parliament, it became widely popular in England, and continued so, both among Presbyterians and other orthodox dissenters. It was translated into Latin, Greek and Hebrew, and more recently into Hebrew, Syriac, modern Greek, and most modern languages of the east and west. When Dr Mitchell visited schools near Beyrout, about 1860, he found American mis-

sionaries teaching it in its orthodox Arabic translation to Druse and Maronite children.

A matter worthy of emphasis is that the guiding principle before the Committee in its composition was that the greatest care was to be taken not to frame the answer 'according to the model of knowledge the child hath, but according to that the child ought to have'. Dr McCrie has well observed, according to Dr Mitchell, — that the pupil must learn the rudiments of Latin and Greek long before he can use them as a key to unlock the treasures of ancient learning, and 'experience has shown that few who have been carefully instructed in our Shorter Catechism have failed to discover the advantage of becoming acquainted in early life, even as a task, with that admirable form of sound words'.

This Catechism was approved by the General Assembly of the Church of Scotland on 28th July, 1648, and ratified by the Parliament of Scotland in February, 1649. Prof. Schaff, who lived in Mitchell's time, put the Shorter Catechism before the Heidelberg one for clearness and careful wording, but viewed it as lacking the 'genial warmth, freshness and child-like simplicity' of Luther's and the Heidelberg Catechism. It would well repay one to procure Mitchell's volume, were it only that one might see the reference to Puritan authors who wrote on these leading doctrines, and to peruse the other catechisms published in the book.

What falls to us now, by way of commemoration of this excellent document, is to emphasise a few of its leading doctrines which are so necessary in our generation. One of these is the truth that in the Scriptures of the Old and New Testaments, we have the Word of the Lord. The word 'inspiration' is not used in the Catechism, but what it means is implied. The word 'inspiration' means that those led by the Lord to compose the books of the Bible were borne along, as the Apostle Peter says, by the Holy Spirit. The subject of inspiration is, of course, too great to be dealt with here, at any length — but it means that the writers of the several books wrote as freely as if they were the sole authors of the books, and yet that the Lord divinely led and guided them, so that although they, in His love and unerring wisdom were employed, He is the supreme and holy Author. Inspiration does not mean mere dictation, as a teacher does to a class at school. And it is not the same as that enlightening which the Lord bestows on blind, lost sinners, when He opens their understand-

ings to see the glory of God in Christ and so become believers. It was a gift by itself — unique, a holy mystery, but a blessed reality — whereby the human writers were divinely guided.

Another holy and blessed doctrine which we emphasise is that of the glory of Christ. This implies and enfolds in it all going before it, and all related to it in the spheres of creation, providence, and redemption. Christ has a two-fold glory — that of His Eternal Godhead and Sonship, when He is regarded in the essential aspect. He has also His glory as Mediator, in His humiliation and exaltation. This brings before us all in the Catechism bearing on His being from eternity the Prophet, Priest and King of His spiritual kingdom — also the Person and Work of His Holy Spirit, with 'the sure mercies of David' bestowed on sinners who are effectually called. The other parts of the Catechism fall in good order into their own places — such as, the nature and uses of the Moral Law, with the means of grace and the Lord's Prayer. The sum and substance of this prayer is evidently. 'Thy will be done', or otherwise, 'The whole earth let His glory fill, Amen, so let it be'.

It would be both profitable and pleasant to refer to many of these questions and answers in the Catechism, but this paper is not the place for any such endeavour.

Were the truth of the glory of the Saviour, on whose exalted head is the mitre with the golden plate of the everlasting priesthood — and who wears the crowns of creation, providence, grace, and glory — prized in our day, and His untraceable riches esteemed by men — how God's name would be hallowed! — how the Lord's Day as the memorial of the resurrection would be lovingly observed! and how the Spirit of the eternal sanctuary would be manifest in the personal, family and national life of our nation! Would that these priceless truths of the Shorter Catechism were with godly sincerity and simplicity, received and cherished in this land and to the ends of the earth! Let the people of the Lord wrestle that this be so, for thereby a change would, in the kindness of God, come over the views and ways of men. 'Behold,' brother would say to brother, 'the winter is past, the rain is over and gone; the flowers appear on the earth — the time of the singing of birds is come, and the voice of the turtle is heard in our land'."

ADDRESS BY REV. D.N. MACLEOD

Rev. D.N. MacLeod in moving the adoption of the Financial Statement for 1948 made a notable speech on the Christian grace of faithfulness which because of its lasting interest, is worthy of being embodied in our Church's History, and therefore is here given in full. "We have just listened to the reading of the Treasurer's Report for, not the whole year as before, but three-quarters of a year, but as far as I can see, there is no difference from former years. That is, regarding how we as a little Church are regarded by the Lord, and how that regard of his is shown to us in his bountiful goodness in giving us from year to year ever since we took up our position as a Church in 1893. As we heard on Tuesday night from our retiring Moderator, there was great faithfulness shown at that time by those who are now, we believe, at their eternal rest, faithfulness to God and to his Church. That faithfulness has not been altogether lost, nor in my estimation, anything near being lost, for the Church has had to contend with much — with years of trouble, indeed with fiery trials. They were years in which it was fulfilled to us; 'In the world ye shall have tribulation, but be of good cheer, I have overcome the world.' She met with so much, as you well know, that some thought she was really done for; her end had come at last, and she could not survive now. But here we are this evening after being brought through it all, still living, and a living Church having survived and surmounted it all, and as far away from being extinct as a Church as we were at the beginning, as far as I can see. That shows and proves that the faithfulness begun at the very beginning of the Church has not died, and has not been lost, and that the Church continued to contend for the Word of God, and that with a view to his glory and to the prosperity of his kingdom in the world and the extension of it world wide.

Faithfulness is a wonderful grace. Every believer requires it for himself and herself. God expects all his people to be faithful, and He promises to be faithful to them. And here is where a wonder is seen, and that by themselves, that many times when they feel guilty of not being so faithful as they should have been, they know nothing of that on his side. He is as faithful to them as He ever was. That is a common experience of the Lord's people, and it serves a very good purpose. It makes them feel ashamed before Him, and it humbles them. And whatever really humbles a believer is for his good, whatever it be that serves that purpose. 'Be clothed with humility.'

The believer is never so beautiful in the sight of the Lord as when He sees him walking in that robe of humility, and the believer is never so like his Redeemer as he is when he is clothed with that robe, the robe of humility. I think that he is nearer what the Redeemer Himself was and would like him to be as resembling Him in the world, as far as he possibly can be, when clothed in that robe. He resembles his Saviour when he is really humbled, when he has true humility. But faithfulness requires this, a renewal of grace, an increase of grace, for without that no one can be kept faithful, and faithfulness always demands this, and courage as well. You remember how the Lord encouraged his servant Joshua when he was about to pass over Jordan. He encouraged him in battle with the strong nations of Canaan; 'Be very courageous,' and that more than once. Well, faithfulness needs not only courage, but it also needs that there be no cowardice. That is what the believer must be on his guard against because it is entirely of the flesh and from the enemy. The enemy will do his best to make the believer a coward. A coward may go as far as to deny his Lord, and that, at a time that calls for the utmost courage and bravery, at a time when it is necessary to own, acknowledge and confess our Saviour before all, at all costs, whatever it may be. At that moment the enemy endeavours, if at all possible, to make the believer a coward. The believer has to guard against that. Faithfulness and cowardice are not companions. The Lord has no love for a coward. Our Lord Himself assured us in the days of his flesh; 'For whosoever denieth Me before men, him will the Son of Man deny before His Father and His holy angels.'

This is a time when a man must stand, not in his own strength, for we are told by the Psalmist that the Lord does not regard such as can stand on his own legs, but at the same time we must stand. There is no going back, my friends. There is no going back for the believer. There is no going back my friends, for the Free Presbyterian Church of Scotland. So far as I understand things, it was not nearly so necessary in 1893 for the Church to make the stand she did, as it is now. Things have gone from bad to worse every day. This age, yes, and this land, are full of traitors to the Lord Jesus Christ, and there are many here who know more about that class of persons than I do. But I know this much, that they are persons who are never relied on and never trusted, and of whom others are always afraid, and we have every reason to be afraid of them. And this land is just swarming with traitors to the Lord Jesus Christ, whose names, sad to

say, are on many communion rolls, for there is a great forsaking of the true faith in this land as well as throughout the world in this sad day of ours. It is indeed a cloudy and dark day, so dark and cloudy that whosoever will get through safely and be accounted worthy of the Lord, will have reason to praise God throughout eternity.

I am now pretty much like what the late Rev. N. Cameron, Glasgow, said to me a few years before he died. He said, 'I am beginning to feel lonely, not because I am without friends, as I have many friends. That is not the cause of my loneliness. It is this; those with whom I was associated in 1893, and some before 1893, men and women, are nearly all away. They have gone before us, and when I think of them I feel lonely.' And I must make that confession here tonight too. Those whom I knew in my young days, and to whom I was exceedingly attached, and in whom I had the greatest faith, men and women too, are all away. I hope I can, as Mr Cameron said, say that I have friends in this world, but I feel lonely, and others may have the same feeling. But I say this to the rising generation, that they have been left a goodly heritage, a heritage of which they have every reason to be proud, and it is their duty to value that heritage and leave it to those who will come after them unimpaired as others left it to them. Let them make conscience of that before God, to be faithful to what was left by those who went before them. It was not the work of men and women at all. It was the Lord's work. Well, they are duty bound to serve Him. If not, I pity them when they will meet the Lord at the last day. I pity them from the bottom of my heart who will be unfaithful and will not do their utmost to preserve that heritage for the generation coming after them. We have every reason to thank God this evening for His bounty to us in giving us so much in the past year and every preceding year. Let us give Him the thanks due to Him and let us not be satisfied with mere words. Let it come straight from our hearts. Also, let us thank our Treasurer for his labours, and I am sure that it is a great pleasure for us all to see him so much restored after the serious illness, and that he is now able to attend to his work. We thank him for his work, although he is not looking for thanks from us. We know that he is looking higher than that. We wish also to thank the auditors for their work, and for their kindness in doing their part from year to year."

CHAPTER 3

Rhodesian Mission, 1932-1955)

Providential contact with John B. Radasi — Beginnings at Ingwenya — First deputy — Beginnings of medical work and boarding school — First white missionary; death of Rev. J.B. Radasi — Work spreads to Shangani — Mr Tallach's first eight years — First medical missionary, Rev. Dr R. MacDonald — First white teacher, Miss Jean Nicolson, M.A. — Water, travel and boarding problems — James Fraser enters the work — Expansion despite low funds — Shangani beckons — Resignation and death of Rev. John Tallach — Rev. Edwin Radasi — Rev. J. Fraser begins at Zenka — Mr Fraser plans move to Mbuma — Trouble at Ingwenya — New church at Zenka; new committee at home — Preparations for Teacher Training at Mbuma — Teacher Training begins.

PROLOGUE

PROVIDENTIAL CONTACT WITH JOHN B. RADASI

Although the commencement of the Free Presbyterian Church's foreign mission work has been recorded in Part One, that brief notice can well be supplemented now with a fuller account. A lively interest in the cause of Foreign Missions has always been characteristic of a healthy Christian Church. Very early in its existence the Free Presbyterian Church of Scotland showed this interest; a Foreign Mission Fund being set on foot in the year 1898, just five years after the formation of the Church. Owing, however, to the scarcity of ministers, and the many demands of the Church in Scotland, the difficulties of beginning and maintaining missionary work in a foreign field seemed insurmountable. By a series of very remarkable providences, however, the Lord opened up the way.

Some time in 1900, a young African, J.B. Radasi, a native of Cape Colony, arrived in Edinburgh. Even at this early stage it appears Mr Radasi gave evidence of sincere concern in spiritual things, and his main purpose in coming to Scotland was a desire for spiritual fellowship and encouragement. In this he had been greatly disappointed. Lonely and sad, he stood by the kerb in Lothian Road. There he was seen by a young Caithness man, Mr H. Sinclair, who lived with his mother in a house on the opposite side of the street. It so happened that Mr Sinclair had recently been in Africa, and when

he saw the young African looking so dejected and sad, he went and spoke to him kindly and invited him into the house for a meal. Before partaking of the food set before him, he asked a blessing upon it. This was observed by Mr Sinclair's aged mother who was a member in the Free Presbyterian Church. Mr Radasi was a good speaker of English, and the two engaged in some very interesting conversation. It appeared that the father of Mr Radasi who was still living in Cape Colony, had come under the spiritual influence of earlier missionaries and was himself a pious man, and young Radasi had in consequence received a Christian upbringing from the time of his birth. It also transpired from the conversation that the young African was himself deeply interested in mission work in his own country.

Previous to this the Synod of the Free Presbyterian Church had been debating the question of initiating Foreign Mission work and were waiting for a favourable opening in providence. The appearance of this young African seemed to be the answer to the problem. The Rev. N. Cameron, minister of St Jude's Congregation, Glasgow, was informed, and as a result Mr Radasi was directed to Inverness where he met Mr Cameron and also the Rev. J.R. MacKay, at that time minister of Inverness Free Presbyterian Congregation. On his being examined, a favourable impression was formed of Mr Radasi's grace and gifts, and he was formally accepted as a student of the Church with a view to work in the foreign field. Having completed his course of study in a way satisfactory to all concerned, Mr Radasi was duly ordained in Glasgow on the 16th November, 1904 as a missionary of the Free Presbyterian Church of Scotland. Thereafter he returned to South Africa, arriving at Capetown on the 13th December, and then proceeding north to Southern Rhodesia.

BEGINNINGS AT INGWENYA

Only after considerable time and in face of much difficulty did Mr Radasi gain permission to establish a mission station. The way for this, however, was ultimately opened up, and a place called Ingwenya finally selected as a suitable site. Ingwenya, being roughly the height of Ben Nevis above sea-level, has the reputation of being fairly free from malaria and is situated about 30 miles from Bulawayo. The district around Ingwenya which was part of a large native Reserve called the Ntabazinduna Reserve, was at that time

chiefly inhabited by Fingoes and Matabele, both branches of the great Zulu nation. The Fingoes spoke a dialect of Zulu called Xosa, and the Matabele another distinct dialect called Sindebele. Although there was a certain amount of similarity between these dialects, the difference was sufficient to cause some difficulty. The Fingoes who had migrated from Cape Colony were the further advanced; the Matabele were but one remove from savagedom. The differences between them occasioned a certain amount of friction and rivalry. Mr Radasi was himself a Fingo.

The field chosen, though not thickly populated, was wide and offered almost unlimited scope for missionary work. In order to give official sanction to the Mission, the Colonial Office was communicated with, and the Church received the assurance that Mr Radasi would get every assistance possible in carrying out his work. An area of about 20 acres was leased to the Church by the Government. At that time it was not British policy to permit the establishment of Mission Stations without at least one European to act as superintendent. The fact that in course of time Mr Radasi did receive official recognition and assistance, indicates the measure of respect and confidence the Authorities had in him. On their side the Church at home gave a promise that as soon as one was available, a white missionary would be sent out to take charge. Owing, however, to a variety of causes, it was not until 1924 that the Church was in a position to implement that promise. During these 19 years the whole burden of the Mission was, by the help of God, carried by Mr Radasi's shoulders, and these years proved that the confidence reposed in him was not misplaced.

In doctrine, worship, government and discipline, as far as that was possible in the circumstances, Mr Radasi adhered to the pattern he had seen and learned in the Church in Scotland, although it was sometimes far from easy. The matter of praise in public worship was a difficulty, as at that time there were only nine Psalms available in Kaffir metre; and for many years this was the only medium of praise used. As well as his preaching duties which were not light, Mr Radasi set himself the task of educating the natives, especially in reading. Generally speaking, the Africans were wise enough to recognise the value of education, but few were prepared to discipline themselves to the labour involved; so, to begin with, only a few of the younger people attended the classes, and the care of the cattle made the attendance of these intermittent. As an encouragement, and

from other and higher motives, a Kaffir Bible was given to each one on attaining a certain standard of proficiency in reading. Through the Synod these Bibles were supplied at a reduced cost by the British and Foreign Bible Society from their depot in Johannesburg. As well as the Scriptures Mr Radasi made use of a Kaffir translation of the Shorter Catechism. Thus the school came to be a recognised and established part of mission work; and, as in Scotland in former years, the Bible and the Shorter Catechism were the text-books.

Mr Radasi was a good correspondent, and through the Convener of the Foreign Mission Committee, the Rev. N. Cameron, the Synod was kept informed on all matters affecting the Mission. From these letters it appears that at the beginning and for many years after, though there was undoubtedly a steady progress maintained, it was slow and in face of many difficulties. There was considerable persecution practised by heathen fathers and husbands who objected to the attendance of their wives and children at the services. In addition to the natural opposition of a heathen and superstitious people, there was also the objection that by attending the services the wives and boys were neglecting their duties in the kraal and in the fields. According to long years of native usage, these men were in a position to inflict cruel punishment on any wife or boy who acted contrary to their wishes, and some of them did not hesitate to use their powers. Long association with witchcraft and all its absurd and vile practices under the witch-doctor, the superstitious fears which these gave rise to, and the firm belief in the agency of spirits in cases of illness, disease and death predisposed the native against the Gospel. Generally speaking, adultery, fornication and drunkenness with all the attendant evils were extensively practised, and instead of being regarded as shameful and degrading evils, they were rather gloried in and boasted of. Polygamy was common, and many complicated difficulties inimical to the Gospel arose from this practice.

In looking back from the vantage point of present-day achievement in the Mission to these early days of struggle in such conditions and amid such surroundings, one can only stand in amazement and say, "What hath God wrought!"

FIRST DEPUTY

The first deputy to visit the Mission was the Rev. J.R. MacKay,

Inverness. He arrived at Bulawayo in 1909 and remained five weeks with Mr Radasi. In his Report he stated: "Our Church has well-spent all that she has spent on this Mission . . . My distinct impression is that it is a Mission which the Lord is blessing and will bless . . . It is a work which for many reasons the Church at home should bear sympathetically and prayerfully on their spirits." There were already seven buildings connected with the Mission. The Church, built of mud bricks and thatched, could accommodate one hundred people and was used during the week as a school where forty pupils were being taught. Besides the main Mission Station at Ingwenya, Mr Radasi had two other stations each some miles away where he occasionally held services. Regular services were held at each of these places by native members. For some time after the Mission had begun, difficulty arose from the lack of office-bearers. On this point Mr MacKay reported: "On our last Sabbath at Ingwenya, one elder and three deacons, all Fingoes, were ordained to serve in these offices. I had devoted a weekend previously to this service in giving them an explanation, as simply as I could, of what our acceptance of the Westminster Confession of Faith means. One elder and one deacon who had been in these offices in Cape Colony, I presume before Mr Radasi went to Rhodesia, were regarded by Mr Radasi ever since they became members of the Free Presbyterian Congregation in Matabeleland as such office-bearers, and thus now there are in connection with us these two elders and four deacons." Before admitting to office, it became the established practice in all stations to give those who had been elected a thorough course of instruction in the Confession of Faith and the Shorter Catechism. With this small band Mr Radasi laboured on, and by the year 1912 regular meetings were held at six different places at varying distances from Ingwenya. For convenience in visiting these out-stations there were at the disposal of the Mission a bicycle and a four-wheeled wagon and mule. In 1913 an enlarged Church was opened at Ingwenya, built of durable materials.

By the year 1916 a small booklet containing the first 24 Psalms in metre was issued by the Lovedale Press. When Rev. J.R. MacKay was visiting the Mission, he had communicated on this matter with principal Henderson of the Lovedale Institution, South Africa, and during the six subsequent years an effort had been made to render some of the Psalms in Kaffir metre, and this booklet was the result. The Synod ordered 1,000 copies to be published. After many years of

restriction arising from the lack of metrical Psalms, we can hardly imagine with what joy and relief this booklet was received by the mission people when it became available.

BEGINNINGS OF MEDICAL WORK AND BOARDING SCHOOL

Besides his preaching and teaching duties, Mr Radasi, through the very pressure of circumstances began to stock and dispense the commoner forms of medicines, such as ready-made fever mixtures, pills of various sorts, castor oil and quinine. By this means the influence of the Mission for good was greatly extended. The Mission continued to expand, and by 1916 there were seven places at which regular Sabbath services were held, and two other places at which occasional services were held. Mr Radasi felt constrained also to support several boys who were anxious to learn but lacked the means to support themselves. When the Synod learnt of this, it was resolved to relieve Mr Radasi of the financial burden and to provide the necessary funds to support these lads. Thus the foundation was laid for the boarding school which later became such an important feature of the Mission.

Another two deputies from Scotland visited Ingwenya in March 1921. This time the minister was Rev. Neil Cameron who from the first had been intensely interested in the new work in Africa. His companion was Mr Angus Fraser, a home missionary and uncle of an eight year old Strathpeffer boy named James Fraser who years later was to devote himself to winning souls in this field. Both deputies were pleased and encouraged by what they witnessed and brought back a good report. In the following year the entire Book of Psalms in metre came into use, much to Mr Radasi's joy, and to the satisfaction of the home Church. Two years later, however, there was concern over Mr Radasi's health. He had contracted diabetes in a severe form, but after two months hospital treatment in Johannesburg, he returned to his post greatly improved. He was heartened also by news that he might expect to be soon joined by an ordained missionary from Scotland.

FIRST WHITE MISSIONARY: DEATH OF REV. J.B. RADASI

From the beginning of the Mission, the Church at home had made it a matter of prayerful concern that the Lord would provide a

suitable man to go out and superintend the work which under Mr Radasi had already grown to such considerable dimensions. These prayers were wonderfully answered in the person and call of Mr John Tallach, a young man who had seen considerable service in France during the 1914-18 War with the Seaforth Highlanders, and had been brought safely through the conflict. On demobilisation Mr Tallach had offered his services to the Foreign Mission Committee and was accepted. In addition to the usual studies in Arts and Divinity, Mr Tallach took advantage of a short course in Tropical Medicine and in dental work open to prospective missionaries going abroad. The experience gained, short and inadequate though it was, proved of invaluable help in after-years. Ordained "A Missionary to our South African Mission in Matabeleland" by the Northern Presbytery on the 12th September, 1924, Mr Tallach sailed from Liverpool on the 6th October following.

Mr Tallach had looked forward with eager anticipation to meeting Mr Radasi of whom he had heard a great deal. Mr Radasi was expected to introduce the young missionary to the people and to the everyday running of the Mission, to advise and instruct him in all matters pertaining to native character and customs, and to help with acquiring the language. But as events proved, and as so often happens, it was otherwise ordained. Bembesi Station then, as now, was a yard without platforms, and while waiting there for the train which would take him to Bulawayo to meet Mr Tallach, the African minister was struck by another train and killed. This tragic event brought to an end nineteen years of faithful labour, and we have no doubt that this servant of Christ has gone to his reward. When Mr Tallach arrived at Bulawayo two days later, it was to be greeted by this sad news. It was an experience which he never referred to but with deep and painful feeling. He had to find his way into his new work with very little human help.

WORK SPREADS TO SHANGANI

Previous to Mr Radasi's death one of the local chiefs, Betesani to name, had found it necessary to remove from Ingwenya to a place called Nkai in the Shangani Reserve and about 90 miles north of Ingwenya. He took with him a number of his people, and after settling down he asked for a missionary and a teacher. Some time in 1924 this request was granted by the sending of John Ntiyamabombo

and Alexander his son, and from this small beginning Shangani was destined to figure largely in Mission history in years to come. The names of both these men deserve to be recorded and held in honoured remembrance. They laboured in this new sphere in the face of determined opposition and bitter persecution so that for a time their lives were in danger. But they held on, and their work was not in vain in the Lord. It was of work at this out-station that Mr Tallach wrote in 1942: "Discouraged and cast down on account of disappointment, one teacher wrote me asking me to relieve him of his post. (This was in 1927, I think.) I wrote to him and persuaded him to carry on, and held out the hope that he would yet see a blessing on his work. Only last year (1941) he recalled that letter, 'I am continually thankful that you persuaded me to stay on here, and that the Lord gave me strength to do so. Not for all the money in the world would I have missed seeing the change which has come over the people here through the Gospel and the school. More than that, I have a good hope of meeting in heaven some of my pupils who were blessed by my Bible teaching in school'."

MR TALLACH'S FIRST EIGHT YEARS

The years following Mr Tallach's arrival at Ingwenya showed him to be a man eminently possessed of those qualities of heart and mind which pioneer labour in the Mission Field specially demands: faithfulness to the Scriptural standards of the Church, warm-hearted sympathy with and understanding for the native African, practical resourcefulness, together with an almost unlimited reserve of patience and perseverance, were all devoted by grace to the work of the Gospel. Bringing these qualities into service, it was not long before Mr Tallach settled down in his new environment and fitted himself into the scheme of things, notwithstanding the initial shock of Mr Radasi's death and all its trying circumstances. Shortly after settling down he was united in marriage to Miss A. Sinclair, a daughter of the Rev. J.S. Sinclair, one-time minister of John Knox's Congregation, Glasgow. Mrs Tallach proved to be not only a worthy help-meet for her husband, but useful also to the people in those many ways which require the touch and skill of a woman of sympathy and understanding.

Being at first ignorant of the language used by the natives, Mr Tallach required the services of an interpreter. These were ably

supplied by a young man, Paul Hlazo. This young man had been sent to Lovedale in 1916 for further education. Mr Tallach himself made steady progress in acquiring the language, and by 1926 he reported that he was able to conduct the prayer meeting in Xosa without help.

Having regard to the state of the Africans and the general conditions obtaining at the Mission, it will be well understood that extreme care was required in admitting to membership and office, and also in the granting of baptism. Care was exercised by the Session, but of course there were disappointing cases as there always will be in connection with such work, and as there are even in the much more favourable conditions obtaining in our congregations in Scotland. By the year 1927 the number of members in full communion with the Church throughout the Mission was 134, and in that year six elders were ordained.

As the educational work in the Mission developed, it was thought that some instruction in agriculture would be a desirable and useful addition to existing subjects. For this purpose to be effective it was necessary to extend the bounds of the area leased by the Church. In 1928 the government was approached on the matter, and the Mission area increased from 20 acres to 60. This, of course, added greatly to the work, but it was thought well worth while because of the importance of agriculture in the life of the African, and the backwardness of their own methods. Moreover the produce helped to meet the growing demands of hungry boys and girls.

FIRST MEDICAL MISSIONARY, REV. DR R. MACDONALD

In addition the medical and dental work steadily increased and took up a considerable part of the missionary's time and concern. In the year 1928 as many as 2,000 cases were attended to, 200 of these being cases of tooth extraction. In Scotland a young medical practitioner, Dr R. MacDonald, M.B., Ch.B., a native of Applecross and belonging to the Church, became interested in this aspect of the work and offered his services as a medical missionary to the Foreign Mission Committee. The Government of Southern Rhodesia was communicated with on the matter, and they consented to the setting up of a medical centre at Ingwenya, and promised to contribute £200 towards the salary of a doctor. On completing a prescribed course in Divinity satisfactorily, Dr MacDonald was ordained and sailed

for Capetown in September 1928. By 1931 a dispensary and small hospital had been added to the buildings at Ingwenya. The medical and dental work at and around the Mission provided many opportunities for preaching the Gospel which the missionaries were not slow to take advantage of, and contacts from this source were many.

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FIRST WHITE TEACHER, MISS JEAN NICOLSON, M.A.

By Rev. Neil Cameron's death in 1932 the Mission lost a true friend, and the Foreign Mission Committee a Convener whose annual reports had done much to stimulate interest in the Rhodesian work. He was succeeded as Convener by Rev. Neil MacIntyre, Edinburgh. Later in 1932 the Rev. and Mrs J. Tallach and family came home on a much needed furlough after eight years of strenuous labour without a break. In Mr Tallach's absence the affairs of the Mission were left in Dr MacDonald's hands, Mrs MacDonald carrying on the sewing and knitting work among the girls. Accompanying the Tallachs was a nineteen year old son of the late Mr Radasi whom it was hoped to educate and train for use on the Mission. Edwin Radasi was placed under Mr MacKenzie, headmaster of Ardgay School and an elder of the Church. During his furlough Mr Tallach visited and lectured to congregations throughout the Church, and collections were taken which more than sufficed to purchase the Mission's first motor car.

The school at Ingwenya had by 1932 expanded so as almost to reach the status of a Central Primary School in distinction to a Kraal School. In the way of realising this advance there stood one obstacle. The Government demanded that in order to qualify for Central School status, and the better grants earned, it was essential that a European teacher should be at the head. Previous to the Synod of 1933 and during its sitting, Mr Tallach made this clear to his brethren. Miss Jean Nicolson, M.A., a young lady who during subsequent hard and trying years proved herself in every way admirably fitted for the post, offered her services and was accepted. In June 1933 Miss Nicolson accompanied by her mother joined the Rev. and Mrs Tallach and family on the return journey. The safe arrival of the party at Ingwenya was a particularly happy occasion. Soon the new head teacher had the school running on more systematic lines than formerly, and observers could see that a new

life had entered into all parts of its working. In the good providence of God, Miss Nicolson and her mother were destined to fill an important and valuable role in the future development and progress of the school at Ingwenya. The school was almost immediately raised to the status of a Boarding School thereby earning even higher government grants.

WATER, TRAVEL AND BOARDING PROBLEMS

It often happens that the native population of Southern Rhodesia are faced with the terrible conditions brought about by drought and famine. The heathen native rarely looks beyond the present; to prepare for possible emergencies seldom enteres his head. Consequently famine conditions bring unimaginable suffering and loss. Food is scarce and costly, cattle die and the people starve. There is reference to such conditions in several of the annual reports to the Synod. On each occasion the Church at home responded generously to the appeal for funds, and thereby much suffering was averted. On the Mission itself, and at certain times of the year, lack of sufficient water was a serious problem. To meet the difficulty arising from this source, a well eighty feet deep was dug, and an old-fashioned windlass with rope and bucket attached was fitted up. Even when water was plentiful, however, what with numbers of children and adults queueing up, and in the background herds of cattle waiting to be watered, this method was slow and laborious and far from satisfactory. In times of scarcity it was quite inadequate. When Dr MacDonald came home on furlough in 1936, he emphasised the need for a better water supply and suggested the digging of a new and larger well in a more promising place capable of supplying 1,000 gallons per day and, if possible, supplemented with a storage tank with engine and pump attached. These suggestions were received with approval by the Synod, and it was decided to set up a Well Fund. Dr MacDonald himself greatly helped to build up this fund by visiting the various congregations at home and giving very interesting lectures on his work. The consequence was that by the following year a new well was dug, in all respects meeting the requirements suggested. This well proved a great blessing. Not only were the necessities of drinking, washing and cooking met, but there was also abundance for watering the area of ground under cultivation, assuring a good crop of vegetables, etc.

Regular visits to the outlying stations was a necessary duty, but in

the conditions encountered, the performance of this duty often entailed great difficulty. There were often sandy-bottomed rivers to be crossed, difficult enough in the dry season; but during rain when a sometimes uncertain depth of water topped the sand, the hazards were great. The heavy going would often produce wheel-slip; the spinning wheels soon dug pits for themselves, and soon the axle itself lay firmly bedded. Rather than spend hours digging and being towed by oxen, the missionary frequently chose to abandon the car temporarily and use a bicycle.

By 1938 there were 320 pupils attending the Boarding School at Ingwenya, and of these 110 were boarders. The task of accommodating, feeding and supervising so many laid no light burden on those in charge. About 40 applicants had to be refused admission because of the shortage of staff and accommodation. Those thus turned away usually sought admission in the boarding school of some alternative denomination, such as Brethren in Christ, London Missionary Society, Seventh Day Adventists, or Roman Catholic. In such circumstances we can hardly imagine how grievous to the heart of the missionary was the necessity of refusing admission. Such grief was doubtless the measure of the love for the work, compassion for the souls of sinners and devotion to the cause of Christ which were characteristic of the Mission staff.

JAMES FRASER ENTERS THE WORK

In June 1938 Miss Nicolson came home on furlough after completing five strenuous years at Ingwenya. There was some difficulty experienced in procuring a relief teacher, but in the wonderful providence of God a young man who had been teaching for two years offered his services for the period of Miss Nicolson's absence. This young man was Mr James Fraser, M.A., of whom mention has already been made, and who was destined in later years to figure very largely in the life and progress of the Mission in all its branches. Mr Fraser entered upon his duties with whole-hearted enthusiasm, and reports of the period indicate how thoroughly well adapted in every way he was for the work. The intention was that when Miss Nicolson returned, Mr Fraser would come home, but He Who holds the destiny of all in his all-wise and gracious hands had ordained otherwise. Before Miss Nicolson was due to return, the Second World War had broken out. As soon as a passage could be arranged, Miss Nicolson braved the dangers of the journey and

returned to her post where much later, after a hazardous journey, she was rejoined by Mrs Nicolson. Miss Nicolson says: "Mr Fraser kindly remained in school for ten days after I arrived. Taking charge of the school seemed a much more formidable task now than it had been before. There are over 400 children on the roll and eight African teachers. There are many more big boys. School work seemed to proceed at a much greater pace, and 45 minutes had been added to the school morning by order of the Department. There was a flourishing school garden with plots of cabbages, onions, tomatoes, beans, etc. It is very evident that Mr Fraser had done his work with tremendous energy and success."

In the meantime Mr Fraser found it impossible to secure a passage home, and he accepted a temporary post as Master of Methods of a Teacher Training Centre at Hope Fountain about 40 miles from Ingwenya, where he gained valuable experience which was to stand him in good stead in the years ahead.

EXPANSION DESPITE LOW FUNDS

As an indication of progress we note the following facts taken from the 1939 Report of Mr Tallach: "On two successive communions at Ingwenya twenty-three adults were baptised and five others added to the roll of members. At an out-station where work had been going on for only two years, the number of members had risen to eighteen. At Nkai in Shangani after a very discouraging beginning 14 years previously, there was now a considerable congregation, and a new meeting-house able to accommodate 150 people had been built by the people themselves. When one remembers that the work here was first met by heathen indifference, opposition and persecution, one cannot fail to see the good hand of the Lord in effecting such a complete change of attitude. At the last communion held here, five members were added to the roll. In the course of examination by the Session one applicant being asked, 'What is it to be a Christian?' replied, 'To repent of one's sins, to turn to Jesus, to believe in Him as the only Saviour, to follow Him every day, and to go round telling everyone about Him; that, to my mind, is what it is to be a Christian'."

While the work at both Ingwenya and Shangani was expanding, serious considerations were being given by the Synod to the employment of additional staff at both places. In 1945 the following offer

was received from Mr James Fraser: "I feel it my duty to offer my services to the Church in whatever capacity the situation may require. This may sound vague but it is difficult for me to be otherwise, since there is at present so much uncertainty about the future of our Mission work in this country (*e.g.* the Shangani Scheme). The only thing that is clear and certain is that labourers will be required for the vineyard in South Africa, and I beg to offer myself as one of the labourers." The Synod gladly accepted Mr Fraser's offer, and when after his return to Scotland he professed to have received a divine call to the ministry of the Word, he undertook the prescribed course of studies in preparation for permanent work on the Mission Field. The 1945 Synod also heard that Mr Edwin Radasi had finished his studies, and had been licensed and ordained to labour on the Mission. During his 13 years stay in Scotland he had professed faith in Christ, and later claimed that the Lord had called him to preach the Gospel.

As with Mission work in general, a good deal of concern in connection with our expanding work in Africa arose from lack of adequate funds. The Convener in his Report of 1940 made it clear that although the congregational contributions had increased considerably, yet the expenditure far exceeded the income. The position was so grave as to make it a question whether or not it would be possible to carry on the work as formerly. It is to the uncertainty caused by this state of affairs that Mr Fraser referred. No doubt war conditions, and the aftermath of war conditions, were to some extent responsible for additional expenditure. Mr Tallach, however, put the matter in true missionary perspective when he wrote: "Falling funds and new obligations do not appear to be good yoke-fellows, for they seem to cancel each other out; but when we look into the Lord's way of conducting his business we find that this situation is not a new one. Indeed it occurs very frequently in the history of the Church and always with a blessing . . . Indeed we should doubt very much if the question of 'demand and supply' should be interpreted in the strictly worldly sense of 'demand and supply' at all. God alone creates the demand, and we are directed to look to God alone for the supply. It appears that this truth is so important that we must either confess it and act upon it, or deny the faith."

That the Church agreed with this view appears from an Appeal made by the Jewish and Foreign Missions Committee in August 1944. This committee now had for its convener the Rev. James MacLeod,

Greenock. The weight of his years had compelled Mr MacIntyre to lay down this task. The Appeal ran:

"At at meeting of the Foreign Mission Committee in Glasgow, the Reports sent in by Dr MacDonald and the Rev. J. Tallach were read. These Reports along with one sent in by the Inspector of Native Development for Southern Rhodesia are being published in the Magazine. As will readily be seen, these Reports deal with matters vital to the welfare of our Mission at Ingwenya. There are two main suggestions advanced (1) That new school buildings affording greater accommodation, and of a more substantial kind than those hitherto in use, be built; and (2) That an additional European teacher with suitable qualifications and preferably male, be provided. Having taken all the circumstances into consideration the Committee approved the suggestions. The financial commitments necessary to carry out these proposals will to a large extent be met by Government loans on a liberal scale. But an additional burden will undoubtedly be placed upon the Foreign Mission Fund and upon the liberality of our people. Notwithstanding the burden involved, the Committee in adopting these suggestions are assured that they are only doing what has the wholehearted support of the generality of our people. It is because we are thus assured that we issue this Appeal for an increased response to the Funds of the Foreign Mission so that these necessary proposals may be carried out with as little delay as possible. The Lord has manifestly blessed the work of the Church in Rhodesia. Our present duty seems to be indicated by Isa. 54: 2; 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen they cords and strengthen thy stakes.' To hesitate in responding to such an unmistakable call would, we doubt not, be a denial of the clearest evidences of the Lord's will and purpose. 'Other sheep I have which are not of this fold: them also I must bring.' 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me'."

In due course a response came to this appeal from Miss Jean MacKay, M.A., of Staffin, Skye, who arrived at Ingwenya in January, 1946 and took over the large Standard 6 class. Like other newcomers to the work her first impressions were favourable, but with 170 girl boarders, and day scholars bringing the total number of pupils to 598, she looked forward eagerly to the increased and

improved accommodation planned for in the new school.

SHANGANI BECKONS

For some time prior to this, population movements had been taking place in Southern Rhodesia. The older native areas like the Ntabazinduna Reserve in which Ingwenya was situated, had become overpopulated and overstocked, and people were moving away to the wide spaces of the new reserves of which Shangani was one. Many of the best people in the Ingwenya congregation had moved far away, some to Shangani. As a result of this natural trend and also the workings of government policy, the Shangani Reserve was beginning to fill up. In 1945 its 3,000 square miles contained 30,000 Africans, and many more were likely to follow. At Nkai and also at Zenka the Free Presbyterian Church had already a good foothold in Shangani, and the idea had been put forward during the war years that a main station similar to Ingwenya should be set up. Mr James Fraser, though still teaching at Hope Fountain, travelled extensively in Shangani and saw clearly the opportunities and the need which abounded there. It was certainly to Shangani that he was looking when he offered his services as a missionary.

Mr Fraser addressed the 1946 Synod on this subject at some length and concluded as follows:

> "We also have Roman Catholics to contend with.They gained a footing in Shangani some years ago, and last year they threatened to overrun the greater part of the Reserve. That was why Mr Tallach and I made a hurried journey to Shangani last July and established strategic stations along two of the river valleys which run through the Reserve. We ought to be thankful that we have gained such a firm footing in Shangani, and that our influence there is on the increase. But there are still thousands of people who are in heathen darkness, living under the power of witchcraft, drunkenness and immorality, and they are most pathetic figures. There is a cry from Africa going out to us here tonight, and a cry — a cry for help — is none the less real and urgent because it is not articulate. I have stood on one of the hills in the Shangani Reserve and have looked forth on, I believe, hundreds of miles of forest and grassland with the smoke of heathen villages rising on the evening air here and there among the trees, and I have felt almost overpowered by a realisation of the enormity of our task as

a missionary body. And yet when we think of the almighty power of God and the prayers of a sympathetic Church at home, we feel that we can go on in the strength of God the Lord: and we feel too, that our Church may yet be used still more and more in the conversion of the heathen. It is a wonderful opening for a Church whose ranks are so depleted and which is so much on the defensive at home to have such an opportunity to swell its numbers and take the offensive against the powers of darkness. I will close by relating what Paul Ncube said to me last year, at the end of our trip to the Lupani and Gwampa river valleys. (This man, who is of a very solid and unemotional type had been very happy throughout the journey.) 'Why were you so happy?' 'Well,' he said, 'it is not so long since the Reserve was in total darkness, and even now there is only a little light, but the Word of God is in this Reserve, and the Holy Spirit is at work here too, and there is no hope for the powers of darkness. Christ must prevail. The whole Reserve will yet be lit up with the glory of the Gospel of the Lord Jesus Christ.' If we go forth in that spirit we can be sure the Lord will acknowledge our efforts."

RESIGNATION AND DEATH OF REV. JOHN TALLACH

In 1946 the Rev. John Tallach, his wife and family returned home after completing 24 years of labour in Africa. Dr MacDonald carried on as superintendent. These years of unremitting toil in a tropical climate had taken severe toll of Mr Tallach's health, and he found it advisable to sever his connection with the Mission. His resignation was received with the utmost reluctance by the Synod. Later Mr Tallach accepted a call from the Oban Congregation; there he laboured with much acceptance for seven years. He died there in 1955 at the age of 65 years.

The following is part of a tribute to Mr Tallach which appeared in the Magazine of April 1956, and written by the Rev. J. MacLeod.

"Whatever work the Rev. J. Tallach was the happy instrument of doing in the hands of the Lord must be kept to the great day of judgment, when all Christ's jewels are gathered home from north, south, east and west. He was one of the most unselfish men we ever worked with, as if born and moulded for missionary work. How often we felt over the years that this servant of the Lord should be so hampered and stunted in his work for the lack of

financial help that could have enabled him to extend and carry out various projects for the benefit of precious immortal souls. John Tallach worked against tremendous odds, like all great missionaries of the past. He worked under all kinds of conditions, learning the two dialects of the native language, and translating part of the Word of God into the vernacular; teaching, preaching, attending to the sick and dying, building places to conduct the worship of God, travelling long distances, and when famine threatened he saw to the providing of food. That he overtaxed himself in the work is evident. When he wrote that he was to come to Scotland, we wrote by return pleading with him that he should try to remain another five years, knowing what invaluable work he was doing. After a month or two he wrote to the effect that his time and work were at an end in Rhodesia. We know now that his work was accomplished and his labours of love were over. He was a faithful servant, loving, humble and sincere. He loved his Master, his Master's service, people and the souls of men. He was the first European missionary the Free Presbyterian Church sent to the Mission Field. Nobly and faithfully he served his Lord, and his Church. His reward is with his Lord in glory. His removal made a blank in our Church at home and abroad. Some of us who knew him intimately feel his removal keenly, but what cause for thankfulness to the Lord that his servant was lovingly removed to his eternal rest without ever marring his profession to the last hour of his life. He worked to the last, and was willing to go to church the Sabbath morning on which he died, had that been the will of the Lord. Instead he went to the Church above to join the redeemed of the Lord there, where sin, death and parting are forever unknown. 'And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away'."

REV. EDWIN RADASI

Before Mr Tallach left Africa, he had the joy and encouragement of welcoming the Rev. Edwin Radasi returning to his own people after a sojourn in Scotland of 14 years. During that time Mr Radasi had been taken under the wing of the home Church, and not only was he fully supported by the Church, and every provision made for

his education, but everywhere he went he had received much kindness from the people. Much was expected of him on his return. After a short time spent among his own people at Ingwenya, he was sent to Shangani where by then 13 stations required attention and supervision. Later in the same year (1946) Mrs and Miss Nicolson arrived in Scotland on furlough leaving the school in the care of Miss J. MacKay. In addition to the ordinary school work an agricultural teacher had been added to the staff. This was George Dabengwa, son of a worthy elder, who had given up a more lucrative post in favour of work on the Mission at Ingwenya. Under Miss MacKay the staff at the Primary School now consisted of six male teachers and ten female. To them in 1949 a teacher in carpentry was added. Under his instruction the pupils turned out some useful work in the form of school desks, etc.

The large building programme to which the Church was committed at both Ingwenya and Shangani made it most desirable that it should be carried through by a European. Mr Alexander McPherson, a bricklayer who had studied Building Construction, and a deacon in St Jude's congregation offered his services and was accepted. It was expected of Mr McPherson that not only would he take charge of the building operations, but that he would assist in every way possible as a lay missionary. He flew out in April, 1947, to take up his duties at Ingwenya.

REV. J. FRASER BEGINS AT ZENKA

In June, 1947 the Rev. James Fraser, having finished his divinity, medical and dental courses, was licensed and ordained to the Mission Field by the Northern Presbytery at Dingwall. With his wife and daughter he arrived at Bulawayo in September of the same year. Because the house at Zenka was not quite finished, the Fraser family spent some months at Ingwenya and gave valuable help to Dr MacDonald and Miss MacKay. Early in the following year the house at Zenka was made habitable and occupied in due course. To the west of Mr Fraser's house, and all within 150 yards, were the school and the homes of the Rev. Edwin Radasi and Mr Paul Hlazo, teacher.

During the year of Mr Fraser's arrival in Shangani, seven new schools were added to the Mission there, making a total of twenty-two schools and preaching stations, with a total enrolment of 1,050

scholars. The opening of these new schools presented the Synod with a difficulty. After they had been set up, the Government for reasons of economy withheld grants from any school opened after a certain date. This meant that if these schools were to remain open, the Church would require to find an amount of £600 additional to the usual expenses. On consideration, the Synod decided to shoulder this burden rather than disappoint the people and risk injury to the cause of the Mission. Another difficulty which for a time did much to retard progress was a government requirement that all school buildings should be built of brick. As a great many of the Kraal schools around Zenka were of the pole and mud type, and the making and using of bricks were jobs for trained men, it took some years to overcome this difficulty, and in the meantime some of the schools had to be closed. Nevertheless, the enrolment was greater than the previous year.

In visiting the kraal schools the procedure was generally as follows: (1) Inspection of school from 7 a.m. till noon; (2) a service with the school children and as many adults as could be persuaded to attend; (3) attending the sick and extracting teeth; (4) packing up and moving on to the next station. In 1948 no fewer than 57 such visits were paid to various schools. In connection with visiting the out-stations, Mr Fraser makes special mention of one of his deacons, Paul Magaya: "Paul is known far and wide as one who is ever willing to spend and be spent in the Master's service. An unpaid evangelist, he sacrifices his wordly interest to spread the Gospel among his people. A large proportion of his time is spent in cycling round the Reserve exhorting the congregations and seeking to bring the Gospel to places where the Name of Christ is unknown. Plodding his way through the heavy sand which is characteristic of all parts of Shangani, sometimes carrying his cycle on his shoulders, he had been known to visit seven widely-separated stations in a week."

The new school building at Ingwenya had progressed so well that before 1947 ended some of the classrooms were in use. The others were occupied as they were completed. To the teachers and pupils, as well as to the builders, this was an event of considerable satisfaction, as by this time the old buildings had become quite inadequate to meet requirements. Desks designed and constructed by Dr MacDonald with the help of a native joiner were supplied, and with new blackboards gave a well-finished appearance to the classrooms.

In 1948 Dr and Mrs MacDonald and family returned to Scotland on furlough, and it became necessary to move the Rev. E. Radasi from Shangani to Ingwenya to take over the missionary work there. While at home Dr MacDonald tendered his resignation from the Mission and accepted a Call to Vancouver, where he is still labouring. In order to help at Shangani two promising Africans were appointed lay missionaries. These were Paul Magaya of whom mention has already been made, and Alexander Mpofu, or Ntiyamabombo, who as already mentioned, had accompanied his father to Nkai in 1924 and had for many years been head teacher there. Alexander was an outstanding Christian.

In his Report of 1949 Mr Fraser lamented the shortage of staff, both European and African. Among the African teachers employed only 10 out of a total of 36 were teacher-trained. He suggested that the only solution to this problem was for the Church to begin a Teacher Training Centre of its own on the spot. When this suggestion with all the relevant facts came before the Synod, although it was recognised to be a very serious undertaking, it was discussed with sympathetic understanding and the following Motion was agreed to: "That the Synod express approval of the scheme to set up a Teacher Training Centre in Shangani, and that the Foreign Mission Committee be authorised to secure the services of a suitable teacher to assist Mr Fraser in this work." As has already been seen Mr Fraser was no novice to this type of work, having had considerable experience at Hope Fountain Teacher Training Centre.

A young African, of whom we shall hear more later, was particularly helpful in the running of the school at Zenka where in 1949 there was an enrolment of 220. This was Petros Mzamo, a deacon and a teacher who had already been trained under Mr Fraser at Hope Fountain. His father was a highly-respected elder at Ingwenya of whom Miss Nicolson tells the following touching incident: "When mother returned in 1940 after being in the hands of the Germans, he was one of the first of our people to call to see her. She was resting that afternoon, and I took him into the bedroom. He ignored mother's outstretched hand and fell on his knees in the doorway giving thanks to the Lord for her safe keeping. Then he arose and shook her warmly by the hand."

Great help was received in the form of money and material from congregations abroad, as well as directly from the home Church. The following from the Convener's Report of 1950 is typical: "The

Committee is most indebted to the ladies of the home Church (in Glasgow and Inverness) and our Canadian friends in Toronto, Winnipeg and Vancouver, for their great help in sending goods to Ingwenya and Shangani for the children to train them in knitting and sewing." And from Miss MacKay: "As friends at home and abroad contributed so much in materials and money towards the success of our needlework, perhaps it may interest them to get a rough estimate of the amount of material used last year. I tried to keep a record of materials received and bought. From my notes I reckon that approximately 800 yards of material were used; of that, about 500 were received from Canadian friends, while the remainder was bought by Dr MacDonald. Doctor also bought a gross of cotton reels, and these over and above the spools received in parcels, were used. Had we to buy all necessities here I do not think £200 would cover the cost. When you consider that only about £80 is collected from the children, you can well understand what a great boon this help from friends is to the children." Mr D. Grant of the Grant Educational Company, Glasgow, was another who for many years took a deep and practical interest in the Mission and regularly supplied educational equipment on a generous scale to the schools.

MR FRASER PLANS MOVE TO MBUMA

Since going to Zenka, Mr Fraser had been searching for a more suitable site at which to establish a permanent mission station, and by 1950 had concluded that the Boda-Boda district, another 30 miles deeper into the Reserve would be suitable. He applied to the Government for a lease of 100 acres, and the next year was given one of eighty with the prospect of an increase should it be required. His medical work was increasing each year, necessitating the erection of a small dispensary where he and his wife, a nurse by profession, did their utmost every weekday to relieve the sick and injured. Fevers, broken limbs, abdominal injuries, complicated maternity cases, together with a host of lesser ailments and dental work made demands on their combined skill and endurance. As a result, some of those who had been succoured began to show an interest in spiritual things. No spectacular results followed the ministry of the Word, but from time to time some professed to have been converted, and in those cases where this seemed to be borne out by changed lives, they were received into the Church.

In 1950 Mr Petros Mzamo, teacher and boarding master at Zenka, desired to begin studying with a view to the ministry and Mr Fraser referred his case to the Synod. That court authorised the Kirk Session at Zenka to examine Mr Mzamo and receive him as a student if they were satisfied with his suitability and qualifications. If he were accepted, he was to undertake a course of study to be prescribed by the Synod and supervised by Mr Fraser. All this took place, and in 1957 Mr Mzamo was ordained in Inverness.

The increased activity at Shangani put a heavy burden on the funds of the Foreign Mission which by 1951 were almost quite depleted. A sturdy lorry was an immediate necessity, as well as further materials necessary to complete the building programmes at Shangani and Ingwenya. The Church was greatly indebted to the Beit Trust for a gift of £750 for the purpose of building dormitories for the girl-boarders at Ingwenya. Alfred Beit had left a large fortune in trust for the use of any approved project for the benefit of Africans. While this gift was a help, the Synod found it necessary to transfer £1,500 from the Legacy Fund to augment the Foreign Mission Fund. The money was to be repaid from contributions as they came in. When the position became known throughout the Church, we can only wonder at the generosity with which the people responded.

TROUBLE AT INGWENYA

As has already been seen, from the arrival of the Rev. J.B. Radasi, the fifty years of the Mission's existence were years of slow, but steady, progress, and in a measure it could truly be said that the wilderness had blossomed as the rose. Disappointments and trials there certainly were, but of a comparatively minor nature and such as the Gospel may expect to meet with in a sinful world at enmity with God. But, as has always been the case, the work must undergo trial and testing, the dross must be burnt out of the gold, and the chaff separated from the wheat, and that time of testing had now arrived.

For Ingwenya, the years 1951-2, and again 1954-5 were years of severe trial, years of undoubted Satanic activity, full of concern for all throughout the Church who had sincere and gracious regard for the cause of Christ and the eternal good of souls. It was inevitable that by far the heaviest part of the burden was borne by those who had

already given their all in the service of the Gospel, and who remained throughout loyal to their trust. During the period leading up to these distressing years, owing to a variety of causes, the situation at Ingwenya had gradually undergone a change for the worse. Many of the older and wiser office-bearers had died. At the Synod of 1953 Mr Tallach said: "Within the period of three or four years there passed away Isaiah Mnyathi, James Nombembe, Robert Somkhence, Patrick Mzamo, Stephen Matambo, John Mthamo and Amos Mgombane. These were men of outstanding character in things both spiritual and moral, godly and loyal, and their loss brought great weakness to the ranks of our office-bearers. I have no doubt that their removal uncovered a flank at Ingwenya of which the enemy was not slow to take advantage."

There was also at the time a very dangerous tide of nationalism sweeping across large tracts of Africa, of which the Mau-Mau disturbances in Kenya were at once a symptom and a provocation. No doubt some of the younger and misguided elements at the Mission, both among teachers and office-bearers, became infected with this spirit of restlessness and dissatisfaction with established law and order. The Rev. E. Radasi was not only involved, but became a leader of the disaffected party. Ultimately they separated themselves from the loyal body of Free Presbyterians at the Mission, and set up a rival congregation in the vicinity. Because of this, the Synod, with great sorrow and reluctance, found it necessary to depose Mr Radasi from the ministry and to cut him off from all connection with the Church. Within the limits set by his new position, Mr Radasi continued to act as though he were still a minister, and at the time of writing (March 1973) still officiates at the head of a small band of followers. It is of no significance in the religious scene in the Ntabazinduna Tribal Trust Land as the Reserve is known today.

Workers came and went in these troublous years, but it was on the existing staff who had already served the Church faithfully that the burden of continuing the work in the face of new difficulties fell. It was recognised that the repeated disappointments and all the concern rising out of them bore heavily upon the Mission staff. Following the earlier period of trouble the following resolution was sent to them by the Synod of 1953

"That the Synod desire to record their deep sense of indebtedness to each member of the European Staff labouring in the Mis-

sion Field at both Ingwenya and Shangani. Having regard to the period of trouble and anxiety they have recently passed through, the time seems opportune for giving expression to the Synod's confidence in their faithfulness as missionaries, and their conduct of all affairs connected with the Mission. The Synod is particularly happy to recall that this year Miss Nicolson completes 20 years' service. During these years the Mission has progressed beyond recognition. The Synod gratefully recognises the large part contributed by Miss Nicolson towards this development."

NEW CHURCH AT ZENKA; NEW COMMITTEE AT HOME

Reverting to 1952, that year saw the finish of building at Ingwenya for the time being. To the new primary school buildings had been added a complete new set of accommodation for girl boarders and a new dwelling house for Europeans as well as a variety of other structures. It was time now for Mr McPherson to serve Rev. James Fraser's needs at Zenka, so all the building equipment was transported to that station. A temporary dwelling for the builder was first erected and then work was begun on a church to replace the old pole and mud building which for long had done double duty as church and classroom and was now both inadequate and unsafe.

At the Synod of 1953 the membership of the Foreign Mission Committee was completely altered as it was felt that it would be more representative of the Synod as a whole if members from other Presbyteries, besides the Southern, were on the Committee. The new Convener was the Rev. John Tallach who, because of failing health, was able to carry on for one year only. He was succeeded by the Rev. J. Colquhoun, Glendale. The new clerk was the Rev. D. MacLean, Portree.

Owing to the unsatisfactory state of affairs at Ingwenya, it was necessary for Mr Fraser to do what he could to supervise Ingwenya from Zenka. This was difficult and required frequent long journeys and brought much additional concern. The burden was more than his health could stand. Even before this, his health had not been satisfactory, and after carrying on for some time he found it necessary to come home for a rest. In any case his time for furlough was overdue, but in the circumstances he was loath to leave his post. Mr Fraser was present at the Synod of 1953, and the members and public had the pleasure of listening to a most interesting and informative report read by himself.

During the War (1939-45) a young officer, Mr N. Miller, who was serving with a native regiment in East Africa, had come all the way from Kenya to visit the Mission and had spent some time at Shangani. What he saw and heard left a deep impression on him. On demobilisation he set up in business in Glasgow, but he never forgot the call of Africa. The Foreign Mission Committee had for some time, on the suggestion of Mr Tallach, been considering the part that lay European missionaries could contribute to the progress of the work in Africa. On making it known that there was a definite place of usefulness for suitable men. Mr Miller offered his services and was accepted. Along with his wife and two children he had gone out to Shangani just before Mr Fraser left for home. This, of course, made it much easier for Mr Fraser to leave. The Government approved Mr Miller's appointment as superintendent of the kraal schools under the Mission in Shangani. In the two weeks which was all the time available for Mr Miller to be introduced to his numerous and varied new tasks, he grasped the essentials quickly and was able to undertake them with characteristic efficiency.

PREPARATIONS FOR TEACHER TRAINING AT MBUMA

In October, 1952, Mr Fraser and Mr McPherson had visited Boda-Boda to decide on a site for the new mission station and had fixed on Mbuma, a deserted spot whose best asset was a bore-hole in working order. Mr Fraser's own description of the place at a later date was as follows:— "It lies in the heart of a stretch of dense forest which extends from the Shangani river in the north to the Lupani River Valley in the south, a distance of about 12 miles. From the Shangani River the ground rises; at first gradually and then quite sharply to form a steep escarpment which separates the Shangani Valley from the Lupani Valley. The new mission is situated about one mile from the top of the escarpment on the Shangani side. The thick forest which clothes the slopes of the escarpment is called by the local people Mbuma Forest, and so our Mission has come to be known as Mbuma Mission. Under the most favourable conditions the Mission could be considered isolated. At present it is exceptionally so. Owing to the state of the roads, no 'bus service operates in the vicinity, and our only contacts with the outside world are those which we ourselves establish. All our supplies must be brought from Bulawayo, 120 miles distant by the mission lorry, or else taken from

Bulawayo to Zenka by a native 'bus service and then from Zenka to Mbuma (30 miles) by whatever form of transport we can arrange."

The original plan to put up the necessary buildings for the Teacher Training Centre over two years for a start at that work in 1955 was abandoned. It was decided instead to attempt it during 1953 while Mr Fraser was on leave, so that he could begin training the first batch of teachers in January, 1954. The magnitude of the task and the estimated cost were both unprecedented, but the Church in Scotland responded magnificently to the appeal made once again to their prayerful support and generosity. The Fraser family returned in December, 1953, and although the new Centre was not quite ready, it was possible for classes to begin on the 19th January. Soon after this Mr McPherson suffered a complete breakdown of health and took no further part in the work. His place as builder was at once filled by Mr James Tallach, the elder son of the Rev. John Tallach. He had not long previously returned to Rhodesia after completing his apprenticeship as a joiner in Scotland. When offered the post by Mr Fraser, he at once accepted and left the employment he was in. Thus, remarkably, in the kind providence of the Lord, there was no delay in the urgent task of continuing the Mbuma building programme.

TEACHER TRAINING BEGINS

There were 20 students in that first year at Mbuma. Of these 17 went on to do their second year's training in 1955, and another 22 began in first year. Apart from the sheer impossibility of one man running the Two-year Course in addition to all his other work, the rules demanded two European teachers. Miss K.M. MacAulay, M.A. of Breasclete, Lewis offered her services in this connection and began work in mid-March, 1955. She proved a most suitable addition to the staff.

At Mbuma, as throughout all the stations in the Mission, the most important place was given to religious instruction. While the Centre was in session and during the two years over which the full course of training extended, the student was constantly brought into personal contact with the Word of God and required to study it as part of his training. Each student was a prospective teacher preparing to teach children in some part of the country as his life work. Who can assess the amount of good which by the blessing of the Lord could arise

from this early grounding in the scriptural essentials of the Christian Faith? The normal routine on the Sabbath was: a Sindebele Service at Mbuma at 10.30 a.m.; a Sindebele service at Boda-Boda (5 miles away) at 1 p.m.; an English service for the students at 4.30 p.m.; and a Bible Class for the students at 7.30 p.m. Thereby much bread was cast upon the waters which according to promise will doubtless return after many days.

John Mpofu, at that time (1955) a man of over 80 years of age, and a deeply respected elder of long standing, remarked on the great change for the better to be seen in the Mbuma area. As a young warrior John had fought against the British Forces during the Zulu War of 1893, but for many years now he had fought another kind of warfare, holding out the promise of certain victory at last, and a more glorious crown. He said, "And when I began to descend the Mbuma escarpment and looked down on the Mission buildings spread out below me, I could not help marvelling that the habitations of wild animals should be chosen by the Lord as a place where his Name should be praised. Truly his ways are not our ways, neither are his thoughts our thoughts. Here at Mbuma the Lord has been pleased to fulfil his word which says, 'He turneth the wilderness into a standing water and dry ground into water springs.' The water springs with which He began to refresh this wilderness are his own Words."

CHAPTER 4

(1949-1955)

Resignations and inductions — Educational standing of the ministry — R.C. activities in Ulster — The Scottish Covenant — Princess Elizabeth's visit to the Pope — Trinitarian Bible Society — Speech by Lord Samuel — Doctrines for which the Free Presbyterian Church stands — The Dr Graham campaign — Union of Original Secession Church and Church of Scotland — Point of discipline — Death of Rev. John Tallach: ordination of Rev. Petros Mzamo.

RESIGNATIONS AND INDUCTIONS

In 1949 the Synod had the sad duty of paying tribute to the services of two of her senior ministers whom failing health required to lay down their burdens in the service of the Church and retire from the active ministry of the Gospel. It is always a melancholy occasion on the part of the Church to witness the departure of faithful and well-tried ministers who have served the cause of Christ nobly over long years. In September, 1948 Rev. D.M. MacDonald resigned the Portree charge owing to the affliction of total deafness, and at the same time the Presbytery accepted his resignation as Clerk of the W. Presbytery and paid tribute of unfeigned appreciation to his usefulness as a minister of the Gospel and his efficiency and courtesy as Presbytery Clerk. Mr MacDonald went into retirement with the good wishes of his fellow office-bearers, although as far as opportunity and strength allowed, his labours in proclaiming the Gospel of God's grace did not altogether cease. The following year Mr MacDonald presented his last Report as Convener of the Religion and Morals Committee, read by another member in his absence. The Synod took a sad leave of Mr MacDonald whose interesting and varied reports gathered from every quarter of the globe maintained such a high standard of excellence, and for the period of 25 years formed such a valuable part of the yearly work of the Synod.

The Rev. Donald Beaton also resigned in September, 1948 after an 18 years' ministry in Oban. Regretfully his brethren in the Southern Presbytery accepted his demission of the charge and the end of their enjoyment of his sage counsel. His extensive knowledge

of Presbyterian Church Law and History, together with his fairness, patience, firmness, wisdom and ripe experience had made him a veritable pillar in Presbytery and Synod for many years.

Mr Beaton was born at Craigengell, St Ninian's parish, near Kilsyth, Stirlingshire, in 1872. He attended Glasgow University, and with other like-minded students he severed his connection with the Free Church and joined the recently formed Free Presbyterian Church in November, 1893. He had his divinity training at the Assembly's College, Belfast, under the scholarly theologian and divine, Prof. R.R. Watts, D.D., and distinguished himself by taking many class prizes. He was licensed to preach in 1896, and his first charge was Wick where he remained for 27 years before being translated to Oban where he laboured for a further 18 years. Appointed tutor in 1899, he discharged that task for over 40 years, and succeeding Rev. J.S. Sinclair as editor of the Free Presbyterian Magazine in 1921, performed that work very acceptably until he laid it down in 1949. Additionally he had edited the Young People's Magazine from its inception in 1936. Mr Beaton visited Canada as Church deputy in 1907, 1916 and 1922, and in 1939-40 he made a further visit to that dominion and the U.S.A., and journeyed on from there to New Zealand and Australia. His return was safely accomplished through seas infested with enemy submarines.

This godly minister was also a scholar of repute. He wrote "The Scottish Heroines of the Faith" (1909), "Some Noted Ministers of the Northern Highlands" (1929), and an authoritative work, the "Ecclesiastical History of Caithness". Articles contributed to the journal of the Church History Society included ones on the Marrow Controversy, the old Scots Independents, and the Ninian-Columba Controversy. To the Princeton Theological Review he contributed "The History of the Authorised Version of the Bible in Scotland", and "Thomas Boston". These are only some of the products of his facile pen which found their way into print apart from those which appeared in the Church's magazine.

The many students who passed through his hands knew him as a patient, kindly and successful tutor, and he was looked up to by all his fellow office-bearers as a wise and reliable counsellor, a great asset to courts and committees. For 14 years he was a most distinguished Clerk of Synod. To the end he firmly maintained the principles and testimony of the Free Presbyterian Church, and the Church suffered a great loss by his death. he died in Evelix Manse,

Dornoch, where he had lived with his daughter and son-in-law, the Rev. Finlay MacLeod, since 1949. The burial took place at Proncynain Cemetery, Dornoch, on 17th November, 1953, where the dust of his wife also rests.

A tribute was paid that year also to Rev. N. MacIntyre on the occasion of his ministerial Jubilee. Mr MacIntyre was ordained to the ministry of the Church towards the end of 1899, and through the kindness of the Most High had long witnessed for the Lord and for the glorious Gospel of His sovereign grace, both by his preaching and by his walk and conversation in the world. He occupied the same ecclesiastical position as he did when he stood with the late Rev. D. MacFarlane against the flood of rationalism and soul-destroying doctrines which ruined the Church of the Reformation in our country. The prayer of the Synod was that he might keep intact the faith to the end, and with the witnesses who gave no uncertain sound, receive the crown of righteousness in the day of the Lord's appearing. Mr MacIntyre found it necessary through infirmities of age to resign in January 1950, and passed to his eternal rest in September of 1953. Born at Lochieside in the parish of Kilmallie in 1867, he was the son of James MacIntyre and Mary MacMaster, who was the sister of the eminent Donald MacMaster, Strontian. Brought early to the saving knowledge of Christ, Mr MacIntyre had not yet completed his studies for the ministry when the notorious Declaratory Act was passed in 1892 by the Free Church General Assembly, and in the following year he joined those who separated from the Free Church to form the Free Presbyterian Church. Minister successively of congregations of the Church at Glendale, for the period of nine years, and at Stornoway for 15 years, he finished his earthly course at Edinburgh after a ministry lasting 27 years in that congregation. He was a sound, clear preacher of the Gospel, excelling in the faculty of spiritualising, particularly themes furnished from Israel's ancient history, the ceremonial law and the glorious predictions of the coming Saviour. He served on Education Committees, and in his own church was a successful Convener of the Jewish and Foreign Missions Committee. Much disabled in his last years, he bore his afflictions patiently, and entered his reward at the advanced age of 86 years. This was only three months before the passing of his dear friend, Rev. Donald Beaton. They had met during their student days in Glasgow, and the close friendships begun then lasted through their long lifetimes.

Mr MacIntyre's successor in Edinburgh was Rev. D. Campbell who removed there from Stornoway and was inducted to his new charge on 13th December 1951. The Stornoway congregation then gave a call to Rev. James Tallach, Kames, who accepted and became the new minister in the Lewis capital on 16th September, 1952. Around this time, accessions to the ranks of our ordained ministers served to some extent to offset the severity of these losses. Rev. William MacLean, M.A., was ordained and inducted to the pastoral charge of Ness, Lewis, on 18th August, 1948, and Rev. Donald MacLean, C.A., to the Portree congregation on 22nd December, the same year. In January, 1949 Rev. John Tallach who had resigned from the Rhodesian Mission was inducted to the Oban charge, and two years later Rev. Dr R. MacDonald, his fellow labourer for many years at Ingwenya Mission, who had also resigned from the foreign mission work was inducted on 16th January, 1951 by the Southern Presbytery in St Jude's Church to the pastoral charge of Vancouver. At the same meeting Rev. Angus Cattanach, M.A., was ordained to the pastoral charge of the Mission Station at Ingwenya, Southern Rhodesia. The same Presbytery ordained Rev. Donald Alex. MacLean, M.A., in Glasgow on 3rd June, 1953 with special regard to mission work in Rhodesia, and he and his family departed for Ingwenya on 13th July. The North Tolsta congregation received its first minister when on 27th August, 1952, Rev. Fraser MacDonald, M.A., was ordained and inducted. Another Lewis congregation, Uig, was favoured with a new pastor when Rev. Lachlan MacLeod was ordained and inducted on 29th July the year following.

An interesting light is cast upon the religious history of this last congregation by Rev. Wm. MacLean in the course of the charge to the Uig congregation at the above induction, when he said: "Long before 1893 there had been a witness at Uig against Voluntaryism in the Free Church, when 1,000 left the Free Church on this account and joined the Balnakill Parish Church which was vacant, seeing that patronage had been repealed in the preceding year. It seems that Dr Rainy got 400 votes on the floor of the Assembly for Voluntaryism, and Dr Begg 80 votes against it in 1878. It was argued that the Protestant Reformers had allowed a popish Queen to ascend the Throne, and that the Protestant Coronation Oath should not be made binding. After Dr Begg and Dr Kennedy were taken away, things went from bad to worse till the Constitution was changed by an overwhelming majority in 1892. In 1893 a Deed of Separation was

drawn up at Portree, and in it a witness was raised against Voluntaryism, Arminianism, and Modernism or Higher Criticism, which says that the Bible is only a collection of Jewish history and legends, not the inspired and infallible Word of God. In 1929 when the Established Church departed from her moorings and sought union with the Voluntaries in the U.F. Church, the Uig people sought admission to the Free Presbyterian Church." Mr MacLean said he heard of a minister who said he would preach Christ and Him crucified, but not the Confession of Faith nor the Shorter Catechism, which showed that he did not know what Christ and Him crucified really meant.

Also in 1953, but on the twelfth of the following month, August, Rev. Angus MacKay was ordained and inducted at Tarbert to the congregation of North Harris. A year later, also in August, Rev. J.A. MacDonald was translated from Applecross to the Raasay congregation, and in the same month of the next year, 1955, Rev. D.J. MacAskill, M.A., removed from North Uist to the Lochcarron congregation. Two new churches were opened for public worship during 1955. The one at Dumbarton, opened on 26th February, took the place of the old building which had suffered bomb damage. The other church was the Plockton congregation's first building. Its opening on 26th May brought to a period their many years of worshipping in the local schoolhouse.

EDUCATIONAL STANDING OF THE MINISTRY

As a result of correspondence and interviews with Dr R.M. Allardyce of the Scottish Education Department, Edinburgh, with a view to obtaining recognition of our students' right to grants during their Arts and Divinity courses, usually made to students of other denominations who had served in the Forces, the following motion was passed at the Synod of 1949: "That it be recorded in the Synod Minutes that the Scottish Education Department has recognised the Theological training arrangements of the Free Presbyterian Church as, for educational purposes, equal to that of other denominations in Scotland."

This is something worth noting when one remembers the aspersions of the late Principal Story when he said at the Established Church Assembly of 1898, that men were engaged in the ministry of the Free Presbyterian Church who were "without the educational

qualifications which the Church of Scotland regarded as necessary", and that "it is quite within the competence of the Free Presbyterian Church to ordain some of the crofters who did ministerial work, but who have no more education than was given at the village school". At the time it was pointed out in the Free Presbyterian Magazine, Vol. iii, pages 93-95, that we had six ministers ordained since the Church was constituted, and that of these, two were very distinguished students in Arts and Theology and had the degree of M.A., while the other four passed through the regular course of study in the departments mentioned, some of them taking a high place in their classes. That high standard of training for the ministry had been maintained all along by the Free Presbyterian Church until it had been officially recognised, in the manner already stated, by the Scottish Education Department. The passage in the letter by Dr Allardyce on this subject states: "I am glad to inform you that the Special Provisions are now to be regarded as applicable to candidates for the Ministry of the Free Presbyterian Church. The question of the 'College' has been waived. In other words, the arrangements for tuition are regarded as acceptable. Yours sincerely, R.M. Allardyce (Scottish Education Department, Edinburgh, 22nd May, 1948)." At the Synod it was stated that deep gratitude was due to Rev. Wm. Grant for all he did in connection with this matter with the Education Department, and with the Ministry of Labour and National Service, as Convener of the Training of the Ministry Committee.

R.C. ACTIVITIES IN ULSTER

The sleepless vigilance which is necessary to safeguard our Protestant liberties against Roman Catholic aggression can never be relaxed where the papal church has any power. The Roman Catholic hierarchy of papal Eire never really acquiesced in the partition of Ireland by the Government of Ireland Act of 1920 into the six northern counties of Protestant Ulster and the Roman Catholic south, later known as Eire, each with a separate Parliament of its own, and continued to lead the agitation to get the border abolished and Ulster brought under the control of a Roman Catholic government in Dublin. The Republic of Ireland was proclaimed in April, 1949 which was the signal for a fresh outbreak of Anti-Partition demands. The sympathy of our Church has always been with Ulster

in her fight to maintain her freedom and her link with Protestant Britain, and the 1949 Synod took the opportunity of expressing this. A letter was sent to the Prime Minister of Northern Ireland, Sir Basil Brooke, assuring our Protestant brethren that they had the full support of our church in their determination to remain separate from the papal dominated Republic of Eire.

THE SCOTTISH COVENANT

A document known by the resounding name of the "National Covenant" at this time attracted a good deal of notice in the press and was widely discussed throughout the country. Its main purpose aimed at the political goal of obtaining a great measure of self-government for Scotland, or even outright Home Rule. Behind the movement was the organisation called the "Scottish Covenant Convention", replete with a "shadow cabinet", and holding meetings in Edinburgh. The appeal to Scottish religious sentiment in the choice of the title which recalled one of the most honoured periods of the Scottish Church's past, may account for the large measure of support it obtained, for the signatures to the "covenant" quickly exceeded the million mark. The true nature of this movement, however, soon became apparent, as the organisers in public speeches declared themselves in favour of the country's reverting to her Roman Catholic past in religion, an ambition which the papal authorities in this country have been pursuing since the Reformation. The Synod subjected the "covenant" and its organisers to a searching scrutiny, and issued a solemn warning to our people to have nothing to do with supporting this Romanist move.

The reasons given in the Synod's Statement were first of all, the disregard shown for the Sabbath by prominent leaders of the movement. On Sabbath, 14th May, 1950 the Scottish Convention's newly appointed "shadow cabinet" went to church in Abington, Lanarkshire, to "dedicate their cause", and afterwards went into conference in a local hotel for the rest of the day discussing plans for self-government. Among those present were the Duke of Montrose, Lord Boyd Orr, John M. McCormick (lawyer), Professor Gibb, Glasgow University, and Mr John Bayne, M.A., LL.B. These modern political Scottish Covenanters had not evidently adopted the reverent observance of the Sabbath as one of their principles. Secondly, the prominence of active Roman catholics in the movement, such as

Mr John Bayne who in a speech on "St Andrew's Day" in November, 1950 to a representative Roman Catholic gathering, including bishops and other dignitaries of that church, appealed for a vigorous drive for the conversion of the people of Scotland to the papal church. And thirdly, the danger to the Protestant Succession to the Throne. These reasons were deemed sufficient to engender the utmost caution in judging the so-called "Covenant" movement.

PRINCESS ELIZABETH'S VISIT TO THE POPE

A matter that profoundly disturbed Protestant feeling throughout the country and gave distress to loyal church people, was the visit paid by Princess Elizabeth to the Pope in April, 1951 while on a holiday in Italy. The younger Princess Margaret had already offended in this same respect by her visit to the Pope shortly before, but the rank of Princess Elizabeth as next in succession to the Throne gave the visit a significance which went beyond that of a mere courtesy visit. A protest had already gone from the Church to the palace against any such contemplated visit before the report of the Royal visit to Italy appeared in the press. The Clerk reminded the Synod of the contents of the letter of protest. The reasons why the visit should be abandoned were four. First, the claims of the Pope to be the Vicar of Christ on earth, claims abhorrent to the Protestant conscience of the nation. Second, the Vatican's intrigues aimed at the destruction of our Protestant throne, liberties and institutions. Third, the promulgation from time to time by the Pope of unscriptural and impossible tenets, the most recent being the bodily assumption of Mary into heaven. Fourth, Princess Elizabeth's visit to the Pope would clash with the constitution upon which our Protestant throne is based. Quoting one member of the Church Interests Committee, Mr Sinclair went on, "In the Act of 1689 in the reign of William and Mary, it was decreed that every person who is, or shall be, reconciled or shall hold communion with the See or Church of Rome, shall be forever incapable to inherit, possess or enjoy the Crown or the Government of this realm, this country, or Ireland, and that in every such case they shall be released from allegiance."

Rev. James MacLeod commented that a distinction cannot be drawn between "communion" and a courtesy visit, for the Confession of Faith of the Church of Scotland, and the Thirty-nine

Articles of the Church of England, which is part of the Constitution of the nation, is subscribed by the King on his coronation. This fact was recognised by the King, for when he was last in Italy, His Majesty nobly refrained from paying any such visit to the Pope. "Supposing it was a courtesy visit on the part of Her Royal Highness," said Mr MacLeod, "and of her sister on a former occasion; why put on these black clothes? Why dress like a Roman Catholic woman? She is a Protestant lady, the daughter of the King. Who authorised her to dress like a nun, or like one of the women of the Church of Rome? Was that a courtesy visit? Another thing appeared in the press report. The Pope stood on a raised platform, and when Her Royal Highness and her husband approached, they had to stand on the floor to show that the Pope is above kings, that he is above the King of Britain, that he is above Her Royal Highness, that he must be acknowledged above all kings and princes. The Synod, I think, should take a very serious view of this matter." Rev. J.P. MacQueen explained the purpose of the black robe, as indicating penitence. "Her Royal Highness wore one white pearl necklace to show that she had not quite submitted to the authority of the Pope, simply because she had not repudiated publicly her religion." The protest by the Synod against this visit was duly laid before his Majesty.

TRINITARIAN BIBLE SOCIETY

When the Free Presbyterian Church severed her links with the National Bible Society of Scotland, on that body altering the articles of her own constitution to allow the Society to disseminate versions of Scripture besides the Authorised Version, and the Apocrypha as well, we transferred our support to the Trinitarian Bible Society of London. The visit, therefore, of Mr Warburton, the Chairman of the Committee of the Trinitarian Bible Society, to the Synod in 1952, was an occasion of the deepest interest to the Church. Mr Warburton addressed the court on the Society's constitution and work, emphasising the great purpose for which the Trinitarian Bible Society existed, namely the circulation of the Holy Scriptures in the Authorised Version alone in this country, and in translations into foreign languages. The Apocrypha was never included. To this great trust the Society had been faithful since its inception in 1831. The utmost care was taken to ensure that these translations were

examined by competent officials of known Christian integrity and faithfulness, and by the Committee as well. "This basis of the Society," he said, "is derived from the Articles of the Church of England, and of the Church of Ireland, and from the Confession of Faith of the Church of Scotland. Our Society is based upon the complete inspiration of the Word, and the need for pure versions of the Bible, and on Trinitarianism. Unitarianism and Modernism are the same thing, the same error under a different name." Mr Warburton gave a most interesting account of the Society's work, dwelling chiefly on the excellencies of the Word of God, and the encouraging reports received by the Society that the Scriptures they send out have been blessed to the salvation of many. There were great difficulties encountered and overcome by the Society in its work of circulating the Scriptures, such as the reluctance of some countries to admit God's Word, and the restrictions on allocation of paper for printing. Mr Warburton was assured by the Synod of the loyal and steady support of the Free Presbyterian Church.

SPEECH BY LORD SAMUEL

As a reminder of the kind of society amidst which the work of the Church went on in the nineteen-fifties, there is here reproduced part of a speech made by Lord Samuel towards the end of 1953. Lord Samuel was a Jew, distinguished as a statesman and philosopher, and leader of the Liberal party in the House of Lords.

"Beyond and beneath all political, economic and financial, and even international questions, here is one thing that touches each of us and is more important than any other. This is the character of the people, the moral state of the nation. That is at the base of everything else. In these days there is, among careful watchers of the times, a feeling of deep anxiety.

As for the public virtues of patriotism and courage, we have them in this nation to the full. In two great wars they have been displayed to a degree that has never been known in the whole history of mankind. I do not wish to indulge in any sweeping generalisations or condemnations about the present generation or the young people of today. But there are pockets of crime and immorality in our great cities which are a grave blot on our civilisation.

When they come within the revealing grasp of statistics, we see

in the figures of juvenile delinquency a very grave revelation. There was a time after the first world war when half the prisons in this country could be closed. Now there is a terrible reaction and, as we all know, the number of young offenders has gravely increased.

Violent crime also has greatly increased, and we read in the newspaper every day of cruel and ruthless murders such as are, in the age of education and enlightenment, a disgrace to us all. There is no question but that sexual laxity is much more than it has been in earlier generations. Marriages are continually breaking up. Separations are frequent. We find in literature, in the drama, in life, that adultery is regarded as a jest and divorce a mere unimportant incident. Now, a few days ago the new Press Council, as the first thing it did, proclaimed that it is deeply disturbed by the unwholesome exploitation of sex by certain newspapers and periodicals.

Now, last of all, we find to our dismay that the vices of Sodom and Gormorrah — the Cities of the Plain — appear to be rife among us. If they spread and if they become common, then retribution will not be found in earthquake and conflagration, but in something much more deadly and insidious — the poisoning of the moral sense. We are shy of talking about these things. Many of us think they are not for laymen at all. We look to the bishops to speak about them. But conditions being what they are, the moral law being weakened, all men are concerned. It is weakened partly because the dogmas of old theology, of heaven and hell, no longer grip and control conduct, partly because of two great wars which have shaken faith in a providential order, and partly also because of the developments of science which teach strange new doctrines of physiology and psychology, tending to weaken individual responsibility.

We are told that men's actions are the result of the genes with which they are born. We are told if we really understood, we should be slow to blame. This is a kind of amiable, humane, broad-minded view which would lead us to be very tolerant in all these matters. I believe that view is quite false and very harmful.

What is of main importance is the climate of public opinion, the tone of society. I believe a great deal of nonsense is talked about this quack kind of psychology. We should return to common sense, which is nothing else than the requirement that the rules of

conduct should be based on a universal moral law."

DOCTRINES FOR WHICH THE FREE PRESBYTERIAN CHURCH STANDS

At the 1954 Synod it was Rev. D.A. MacFarlane who moved the adoption of the financial statement. He gave thanks to the Lord, the Church's Head, for his goodness in providence during the past year, and acknowledged also the hearty manner in which the people of the Church had contributed to the upkeep of God's cause in our midst. Then, after thanking also the General Treasurer, his assistant and the auditors, Mr MacFarlane went on to remind the Church of two of the main doctrines which are essential for the establishment and progress of the kingdom of Christ on earth. These two are (1) the inspiration of the Scriptures, and (2) the need of an enlightened heart to receive unto salvation the divine truth of the inspiration of the Rule of Faith.

"There is no occasion here to present any detailed statement of the truth of the inspiration of the Word. Such statements can be got in appropriate books, specially for ordinary, popular purposes, in the writings of Halyburton. All that we have in view is to lay emphasis on the Westminster Confessional statement. The ultimate ground of receiving the Rule of Faith as inspired is not, evidently, the majesty of the whole, and harmony of the parts — useful although these and other points are — but that the Scriptures are self-evidencing. This implies that while men are unregenerate, they cannot spiritually discern the divine rule to be inspired at all. No one therefore apprehends, in a due manner, the self-evidencing light of Scripture, but those belonging to the Israel of God. It is essential for a soul to be divinely illuminated to appreciate savingly the Scriptures. These two fundamental doctrines of inspiration and internal illumination embrace, in their implications, all the confessional doctrines. A common objection is that, owing to the transcription of manuscripts down the ages, the Church lacks the original copies. The view of the Reformed Church regarding this is that God's special providence watched over Scripture. Moses Stuart points out that about 95 per cent of the existing variations have about as much significance as the question whether 'honour' should be spelled with or without the letter 'u'. Although there are 'various readings', yet 'not one doctrine of religion is changed,' says Stuart. 'Not one important

fact altered, by the whole of the various readings collectively taken.' Apart from the relatively few and unimportant variations, which are perfectly evident, we are in possession of the inspired Word of God. We therefore earnestly direct the attention of our people to these two fundamental doctrines of the Westminster Confession, namely, that Scripture is self-evidencing, or seen to be the holy infallible Word in its own light, while, at the same time, it cannot be savingly discerned as such apart from the regenerating grace of the Holy Spirit. To be established in these two complementary doctrines leads on to being rooted and grounded in the other doctrines of the one, holy, supreme rule given for the salvation of immortal souls. To keep intact these doctrines, Revs. D. Macfarlane and D. Macdonald and others took the stand they did in 1893, and, by the grace of the Holy Spirit, the Free Presbyterian Church in 1954 stands exactly where they did."

THE DR GRAHAM CAMPAIGN

About this time great interest was being created in London and its environs by the visit of a team of evangelists from the United States led by Dr William Graham, more commonly known as "Billy Graham". Meetings were attended by crowds numbering thousands. This religious group came to Scotland at the invitation of the promoters of the "Tell Scotland" movement of the Church of Scotland. The aim, no doubt, was to arouse interest in that cause, dying because the lapsed multitudes of the national Church showed no response to the efforts made to bring them back. A crusade was arranged, therefore, to be held in the Kelvin Hall, Glasgow, in March, 1955. The preparations for the large meetings expected were made on the most lavish scale by intensive and costly advertising, and by enlisting the support of the local clergy in the city and surrounding districts. The main features of the Graham campaigns are typical of the "mass evangelism" of modern times as practised in America. Large choirs are employed, sometimes as at Glasgow, 1,000 strong, accompanied by skilfully arranged music. Hymns of the light and emotional variety to stir the feelings of the unconverted are chosen, and calls are made for "decisions", with bands of counsellors to deal with enquirers. The Synod meeting in May of this year took note of the campaign of Dr Graham and his group of

evangelists in Glasgow, and decided to publish a resolution for the guidance of our people, justifying the Church's attitude of holding aloof from the whole Graham campaign.

The two main reasons for this decision given in the cautious statement by the Synod, were the erroneous teaching and the questionable methods adopted by the evangelists. It seems clear that prominent in the American evangelists' public services, there was teaching similar to the Arminianism of Wesley and D.L. Moody, which conservative divines have condemned and rejected as ruinous to the souls of men, from Rev. Augustus Toplady in England to, in more recent times, Dr Kennedy, Dingwall. The practice of calling upon hearers at the conclusion of the service to make a "decision for Christ", as if it were possible for a sinner to do so without regard to regenerating grace, was also condemned. The views of Dr Graham on the subject of the inspiration and infallibility of the Bible were unknown, although Dr Graham did claim to accept the Bible as the Word of God. Since then, the personal conduct of the evangelists themselves has laid them open to strong criticism. The Dr Graham party arrived in Edinburgh to attend the General Assembly of the Church of Scotland early on Monday, obviously travelling overnight from London which they left on the Sabbath evening. While staying in a Glasgow Hotel on another occasion, Dr Graham and his friends were observed to buy and read Sabbath newspapers, which showed scant respect for the Lord's Day. The evangelist's views on the Roman Catholic Church are equally unsatisfactory. In an interview given in Frankfort, Germany, he is reported to have disclaimed ever having made an "anti-Catholic" statement. From these incidents confirmation of the Synod's resolution is supplied as being both justified and timely. Since returning to America, Dr Graham has been drawn into the Ecumenical Movement, and has now broadened his public platform to include such rank modernists as Bishop G. Kennedy of the Methodist Church, Prof. H.P. Van Dusen of Union Theological Seminary, Dr R.J. MacCracken, modernistic successor of Dr H.G. Fosdick, the notorious Bishop James A. Pike, California, and others. It is not surprising to hear that Dr Graham's views of the World Council of Churches have become much more tolerant.

UNION OF ORIGINAL SECESSION CHURCH AND CHURCH OF SCOTLAND

An event of more than passing interest occurred in 1955 when the

Original Secession Church became merged with the national Church. Years of declension in doctrine and practice thus culminated in the disappearance from the Scottish ecclesiastical scene of this once highly honoured body. When discussions on co-operation among the smaller Presbyterian Churches took place in 1947, it became clear that little interest would be shown by the Original Secession Church, since her leaders stated that their inclinations were wholly in the direction of closer relations with the Church of Scotland. In 1954 the Synod of the Original Secession Church appointed a special committee to "explore the situation, obtain information, and pass it on for the guidance of Presbyteries, Sessions and congregations" with a view to union with the Church of Scotland. An account of the success of this decision, taken from the pages of the Original Secession Magazine, reveals that among members of the Church a large majority were in favour of negotiating with the Church of Scotland with a view to union. Those favouring union numbered 792 with 196 against. Among the kirk sessions, nine were in favour, three against and one equally divided; and of the two presbyteries, the Northern Presbytery showed a majority of one in favour, and the Southern Presbytery were unanimously in favour of the proposal. These results were considered by the Synod which appointed a negotiating committee with instructions to enter into discussions on the subject of union with the appropriate committee of the Church of Scotland, and the Inter-Church Relations Committee of that Church was accordingly informed.

Thus the union movement laid hold upon this once noble church which traces its descent directly from the seceding fathers of 1733, and claims to be the true descendant of the Second Reformation, a claim however shared by the Reformed Presbyterians. The letter from the Synod Clerk to the effect that the Church had decided to proceed with union negotiations was duly read at the General Assembly of the Church of Scotland in May, and was received with applause. The application of the Original Secession Church to be received into the modernistic Church of Scotland, was granted, and the breach made by the Erskine brothers in 1733 healed, but at the cost of casting away the Church's distinctive testimony. Three congregations of the Secession Church refused to enter the union, namely, Arbroath, Kilwinning, and Victoria Terrace, Edinburgh. As far back as 40 years ago, as the comment in the F.P. Magazine, vol.

61, pp. 59-60, points out, the only minister of evangelical sympathies was Rev. Mr Matthews of Kilwinning. The long course of defection from reformed and covenanting principles on the part of this once faithful Church, ended in her disappearance into the modernistic National Church of Scotland.

POINT OF DISCIPLINE

In this year, 1955, the Western Presbytery sent up an overture to the Synod regarding the occasional practice in a few congregations of asking ministers who were now separate from the Church through disciplinary action to take part in public worship. The practice gave pleasure to a small minority of people, but aroused ill-feeling towards such office-bearers as refused to do it. The Synod answered the overture by declaring; "that it is forbidden to ask any minister or office-bearer who has left the Free Presbyterian Church of Scotland, by virtue of disciplining, to take part when present at public worship in our Church; and that any minister or office-bearer within the Church who engages such parties in this way is liable to the discipline of the Church."

DEATH OF REV. JOHN TALLACH: ORDINATION OF REV. PETROS MZAMO

In October, 1955 there occurred the death of one of our most experienced and devoted missionaries in Rhodesia, Rev. John Tallach, at his manse in Oban. A native of Dornoch, Sutherland, where he was born about 66 years before, Mr Tallach had saintly parents, Andrew Tallach, who became our missionary at Raasay, and his pious wife, from whom he received a careful upbringing. He served with the armed forces on the continent of Europe in the First World War, and was preserved through the terrible experiences of that fateful time for nearly the whole period of the War. On returning home he prepared for the work of the ministry by taking the usual course in Arts and Divinity, and proceeded to Rhodesia as our first European missionary. Mr Tallach was well fitted for mission work among the Africans, possessing fine qualities of mind and heart, a strong physique, and an extraordinary measure of patience and practical shrewdness which, consecrated by divine grace, made him a most successful missionary. He was confronted

immediately on arrival with the whole problem of the mission work, for on the very day the train brought him to his field of labour at Bembesi, Mr Radasi, travelling to meet him, met with a fatal accident. This was a sore trial to the young missionary. But he at once won the affection and confidence of the people who regarded him from the very first as their friend. Under his care the schools flourished, the full work of evangelising the people was carried steadily and vigorously forward, heathen practices such as beer drinking and witchcraft slowly declined, and by the time he was forced by ill-health to retire to this country in 1946, he could leave the work in the hands of other labourers such as Rev. Dr MacDonald and Miss Nicolson. "He served his Lord and Church nobly and faithfully; his reward is with the Lord of glory," commented the Convener of the Foreign Missions Committee. One African wrote, "This servant of Christ who was one of the salt of the earth for over 20 years in the Ntabazinduna and Shangani Reserves, is greatly missed, but his labours and way of life will remain sweet memories to all who love the Lord and were privileged to know Mr Tallach. He set a very high standard of Christian life in his day among us."

It was a great pleasure to all who love our cause in Rhodesia that in May, 1957 Mr Petros Mzamo, the writer of these last words of tribute to the late Rev. J. Tallach, was himself ordained and inducted to labour in his native Rhodesia at a most impressive service held in the Inverness Church on 16th May, 1957. Soon after, Mr Mzamo set off for the Mission field with the prayers and good wishes of the many friends he made in this country.

CHAPTER 5

(1956-1960)

Loss by fire of Eccleston Hall — Death of Rev. Finlay MacLeod — Rev. A.D. MacLeod — Bishops in Presbytery — Marriage and divorce — Wolfenden Report — A.I.D. — Divinity Course tutors — Mr Legerton addresses Synod — A mischievous address — Inductions: new church at Dingwall — Quater-centenary of Scottish Reformation.

LOSS BY FIRE OF ECCLESTON HALL

From almost the beginning of its history, our London congregation had worshipped at Eccleston Hall in Eccleston Place, near Victoria Station, and it came as a heavy blow to them when the entire premises of the Scripture Gift Mission, including the hall, were destroyed by fire on 23rd April, 1956. Over £30,000 worth of Bibles and other religious literature was burnt, but mercifully all but one of the staff of 56 escaped. The exception was a Maltese translator who was occasionally employed. The Synod expressed its sympathy with the Scripture Gift Mission in their great loss, and also condoled with the Rev. J.P. MacQueen and the London congregation in being now deprived of their place of worship which had come unmarked through so many enemy air raids in the war years.

DEATH OF REV. FINLAY MACLEOD

Once more the Church's ministry, already suffering by the removal by death of senior ministers, was further weakened by the passing of another honoured and loyal servant of Christ. Rev. Finlay MacLeod was called to his eternal rest after a short illness on 7th May, 1956 at his manse at Evelix, Dornoch. A few facts regarding this godly minister may be given as supplying a brief outline of his earthly course and service in the Church. Born at Kishorn, Lochcarron, in 1892, he was from childhood of staid and sober conduct and thoughtful beyond his years. As a youth he came to Inverness to work, and while there became a member of the Inverness congregation. He saw service in the First World War from which he returned to devote his life to the

ministry of the Gospel, completing his education at Glasgow University and under the Church's tutors. He was settled over the Dornoch and Rogart congregation in August 1928, and was there until his death. Mr MacLeod was endued in rich measure with the spirit of prayer, and the sanctified use of affliction kept him humble all his days. His advice in Church courts and committees was always valued, and he was a friend of the sick and aged who appreciated and enjoyed his ministrations in their homes. He undertook service in the wider field of the Church overseas in Canada, Australia and New Zealand, all of which he visited more than once. We believe that the great day alone will declare the full fruits of his labours, for he had many seals to his ministry among our people both at home and abroad.

REV. A.D. MACLEOD

A minister who some years previously had severed his connection with the Free Presbyterian Church, had his petition to be received as a minister without charge granted by the General Assembly of the Church of Scotland on 26th May, 1956. This was not a surprising development, but we remark on it here because Mr MacLeod had taken a prominent part in the civil action involving the Free Presbyterian Church heard in the Court of Session in 1951.

A few particulars may be given by way of explaining this step on the part of a former minister of the Church. Mr MacLeod, originally of the Church of Scotland in Stornoway, was received into membership of the Free Presbyterian congregation in that town. He then studied for the ministry of the Church, and in due course was settled over the congregation of Shieldaig and Lochcarron in the Western Presbytery. He expressed sympathy with Rev. R. MacKenzie and supported his cause in the Church courts, and especially in the Synod on the nature and meaning of Protest under Presbyterian Church Law. He left the Church in 1945 and was appointed Secretary of the Sabbath Observance Association of Scotland, with headquarters in Glasgow where he remained until 1947. Then he resigned in order to become minister of the congregation of the late Rev. E. MacQueen at Inverness. Mr MacLeod, because of his position as minister of this congregation, was involved in the civil court action over the ownership of the Free Presbyterian Manse at Broadstone Park, Inverness. During his stay in Inverness, he made clear to his congregation that he

was not a Free Presbyterian minister by conviction despite his acceptance of a call to the Inverness charge, and his profession in the law case in Edinburgh before the Court of Session where the case was heard by four judges in 1951. When his admission to the Church of Scotland became known, he was excluded from the pulpit of the MacQueen Memorial congregation, as it was called, by the followers and upholders of Rev. E. MacQueen's separatist position. When Mr MacLeod left, dissension broke out afresh in the congregation which finally led to the larger party, whose sympathies lay with the Free Church, obtaining admission to that body. They took with them the building where they worshipped, once known as St Mary's (Gaelic) Church of Scotland. Over this congregation, recognised by the Free Church as a pastoral charge, a Free Church minister was settled some time later, and they assumed the name of the Greyfriars Free Church congregation. The smaller party, now very much reduced in numbers, without church building or minister, but bearing the name "MacQueen Memorial F.P. Church (1893)", met for worship in a hired room in the town. Thus ended the controversy at Inverness, this small remnant being all that now survives of the large body of people who departed with Rev. E. MacQueen from our midst. By decision of the Court of Session, however, the main congregation who adhered throughout to the Free Presbyterian Church, and this very much reduced group are recognised as parts of the one Free Presbyterian congregation of Inverness. The disputed matter of the manse property was accordingly accorded a temporary solution by the minority continuing to retain possession, while the main body of the people purchased a separate building for their minister.

BISHOPS IN PRESBYTERY

The movement towards Christian unity which was forcing itself more and more upon public attention, was now being discussed openly among church leaders. Tentative approaches to each other were being made by the larger churches of varying traditions, systems of doctrine, and forms of church government with a view to reaching some kind of understanding leading to co-operation, and eventually, it was hoped, to full, unrestricted union. This possibility was fraught with the greatest danger to the Christian Church, for readiness to compromise on the great doctrines of the Bible was the price which many Church leaders were prepared to pay to attain the

goal of Church union. When, therefore, the proposal was made in the Report of the Church of Scotland's Inter-Church Committee dealing with the relations of Anglicans and Presbyterians that "Bishops in Presbytery" be adopted, grave concern was aroused.

The idea was not new to the Scottish Church. In the period of the Second Reformation when King James the First was proceeding with his policy of remodelling the Presbyterian Scottish Church on the episcopal pattern, the Church had sternly resisted his attempt to foist episcopacy upon it by introducing the office of constant moderator into her courts.

The Synod examined this far reaching scheme and was fully aware of the serious implications it contained for themselves and for the Christian Church, and the threat it offered to the civil and religious liberties of the nation; for nothing short of the whole Presbyterian Church order of our national Presbyterianism was endangered if it should be adopted. The Act of Union of 1707 which by law required that the sovereign on accession should solemnly vow to maintain by every means available the Presbyterian Government of the Scottish Church established by law, would itself be seriously weakened if not eventually destroyed. The proposals were seen to be part of a much wider movement which ultimately envisaged a world wide church, a World Council of Churches, for which some very advanced churchmen did not hesitate to say that "the organisation was already there for us in the Church of Rome". Concessions would have to be made on the part of the Church of Scotland to accommodate Church of England claims in doctrine, ministry and government; yet this church was truly described as the "most corrupt branch of the Reformed Churches in Europe". It was notorious that her bishops had failed to respect the constitution, laws and regulations of their own church, for even the Archbishop of Canterbury was reported to have been present at Mass.

The attempt was being made to discourage controversy over the proposals by pointing to the high principles and integrity of those Church of Scotland clergymen who signed the report. How could such, it was suggested, betray the Presbyterian church? In reply it could be asked, Did not these men, when they were ordained, sign a formula which acknowledged the Presbyterian government of their church to be agreeable to the Word of God? Then, how did they now find it possible to agree to assume a form of church government which is contrary to God's Word? Much as the supporters of these

measures desired to see them go through without controversy, strife and division were inevitable if the office of bishop were introduced into the Church of Scotland.

At its meeting in May 1957 the Synod prepared a brief statement of its views on the proposals contained in the Report of the Inter-Church Committee on relations between Anglicans and Presbyterian Churches, in the form of an Appeal to the people of Scotland, which we give here:

"It is clear from the Report that the aim of the proposals is to secure ultimate unity between the Churches, for its thesis is that 'unity is not a contingent feature of the Church's life, but is of the essence of it' (page 12). While it is true that unity is a feature of the true Christian Church, such unity is not to be sought but by scriptural means. In particular, it is not to be obtained by attempting to gather within the pale of the Church such as hold unscriptural views on doctrine, worship and government by making concessions to their unscriptural tenets. 'If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds' (II John, v. 10, 11).

The main concession which the Report proposes the Presbyterian Churches should make is the introduction of Bishops-in-Presbytery. This is based on the view that 'Episcopal ordination is stressed because of the representative character of the Bishop, who both is chief pastor of the local Church in the diocese and also is linked, in virtue of his consecration by Bishops of other sees, with the wider ministry of the Church universal through the ages' (page 24). For this view there is no scriptural warrant, and indeed it is contrary to the express words of Scripture that ordination is by the laying on of the hands of the Presbytery and that no special virtue is attached to any particular officer in the Presbytery (I Timothy 4, v. 14).

While these considerations apply to all Presbyterian Churches the world over, the Church of Scotland has particular duty in view of its history to guard against innovations of this character. Scotland should not forget the arduous struggle she had to secure the continuance of Presbyterian Church Government within her borders. The blood of martyrs testifies to the virulence of the attempt to foist Prelacy on her national Church, and also to the value which our forefathers placed on the preservation of a scriptural form of Church Government. They were content only with a

victory which secured unto this very hour that our Sovereign is taking vows on accession to maintain the Presbyterian Government of the Church of Scotland, and to this victory the words of Alexander Henderson in 1638 might well be applied, 'We have now cast down the walls of Jericho; let him that rebuildeth them beware of the curse of Hiel the Bethelite.'

While there are many other objections to the Report, these reasons alone warrant us to appeal to the people of Scotland to reject out and out this Report and these proposals, which are fraught with such dangers to our civil and religious liberties, and to urge that negotiations for Church Union along these unscriptural lines should cease forthwith."

A committee was appointed by the synod to examine the Report of the Inter-Church Committee in more detail. In a pamphlet which they prepared, entitled "Relations between Anglican and Presbyterian Churches — A Reply", which is too long for anything here but the briefest mention, further criticisms of the scheme are made. The basic erroneous interpretation of the words of the Saviour in his intercessory prayer, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are" (John 17, v. 11), and the false conclusions drawn from it are clearly exposed. From this fundamental misconception of Christian Unity can be traced the unscriptural and totally misleading arguments upon which the whole unity movement depends, and these are carefully considered in the pamphlet in their bearing on doctrine, theology, church polity and finally law. On the last, the legal grounds of objection to the unity proposals, the Reply states: "Since 1690 the Presbyterianism of the Church of Scotland has been recognised by the Crown. This was ratified in the Treaty of Union in 1707 by an Act of Security. This may lead to tampering with the Coronation Oath, and infringe upon our dearly bought liberties."

Of these changes no mention is made in the unity proposals. The Archbishop of Canterbury is known to have gone as far as to declare that he would like to see the Pope as president of the World Council of Churches. The proposals of Bishop in Presbytery have no foundation whatsoever in the Word of God, but are entirely the conception of modernist church leaders who are ambitious of power in the Church.

MARRIAGE AND DIVORCE

The increase of broken marriages throughout the country ending in

divorce, and the tragedy of broken homes, moved the Church of Scotland to appoint a Committee to deal with the question of Marriage and Divorce. The recommendations of this Committee revealed, not only a good deal of loose thinking, but also in some of its statements, claims which went far beyond the teaching of Scripture on marriage. Opinion in the Committee was also divided, some members being in favour of the episcopal view of marriage which carries the theory of marriage as a sacrament of the church to such lengths as to insist that the innocent party in a marriage, dissolved by divorce, should not remarry during the lifetime of the guilty party. "It is urged with much force by some in the Committee, that the simplest and most impressive way of witnessing to marriage as a life-long obligation is for the Church to refuse to celebrate marriage after divorce in the life-time of a former partner." The two passages of Scripture cited in support of this view are Matt. 19, v. 12 and I Cor. 7, v. 5. No clear support for their opinions can be found in these well-known texts, which deal with widely different aspects of the marriage question. The former deals with the marriage alliance itself, the Saviour here saying that some believers are able to refrain from marriage for the kingdom of heaven's sake, thus in a manner of speaking, making themselves eunuchs. The second text speaks of such wilful desertion on the part of the unbelieving partner as can not be remedied, which therefore makes void the marriage contract and releases the other partner who is provided with just occasion to seek, if so minded, a divorce. The Episcopal Church agrees with the Church of Rome in its treatment of marriage as a sacrament of the Church, but the insistence that the innocent party should not remarry as long as the offending party lives, has no warrant in Scripture. The Synod in its Statement on the question says: "There is no such warrant from the Word of God to debar the innocent party from remarrying. Such a practice is making the innocent party an accessory to the crime and guilt of the condemned party." In combating the views set forth by the Church of Scotland Committee, the Synod adopted a Statement in which the whole of Chapter xxiv of the Westminster Confession of Faith, "On Marriage and Divorce", is included and the true scriptural doctrine on the subject explained.

WOLFENDEN REPORT

Another aspect of the moral condition of our nation came under the

Government's review and was made the terms of reference of a committee appointed in September, 1957 which took its name from the chairman, Sir Hugh Wolfenden. The terms were mainly these, the law and practice in connection with homosexual offences and with prostitution. The Committee's Report was published in August, 1964. Some of the Committee's recommendations created grave disquiet, especially when it was learned that the Committee favoured amending the law so as to permit homosexual acts in private between consenting adults. Not all the members, however, agreed. Mr James Adair, one time Procurator Fiscal of Glasgow, dissociated himself from this finding, on the ground that such conduct was contrary to the best interests of the community, it could have a serious effect on the whole structure of social life, and had been recognised by our law for a period of no less than 400 years as a criminal offence. "A period so soon after two world wars, with the varied and abnormal conditions that are generally agreed as having contributed to the present state of affairs, not only in this but in other moral standards, is not a time when any suggestions, which in the eyes of many signify an approval of homosexual conduct should be introduced," he stated. The Synod in 1958 declared its views on homosexuality in the terms: "This sin which is contrary to the law of God and abominable in the eyes of all right-minded persons, has been visited with tokens of divine displeasure in time past, is fruitful of many other evils, has been a punishable offence on the Statute Book of this country for the past 400 years, is very much on the increase of late years, as shown by police records, and in our opinion ought to be dealt with more stringently than formerly. We therefore pray Her Majesty's Government not to listen to any plea to accept the representations of the Wolfenden Committee."

A.I.D.

Another matter taken up by the Wolfenden Committee had to do with the practice known as the Artificial Insemination by a Donor, or in short, A.I.D. When a marriage proved to be childless due to the incapacity or lack of fertility in either husband or wife, and there was little likelihood of there being children to the marriage in the normal way, resort was sometimes made to the artificial insertion of semen into the wife, taken from a donor who was usually unknown to husband or wife. The Religion and Morals Report for the year casts

light upon this sordid problem. Some time before, a case came before the Scottish civil courts upon which the presiding judge expressed himself unable to pronounce judgment, as he could find no grounds in Scottish civil law for declaring, "that a child coming into the world through the instrumentality of A.I.D. is conceived in adultery". The medical practice of A.I.D. was already 20 years old, for in 1947 Dr Mary Barton, a leading exponent in the field, said that she had produced about three hundred A.I.D. babies in five years, and some estimates of the number of such births in Britain put the number at about 10,000 in all. On this grave subject the professing church might be expected to have something to say, but while Dr Fisher, Archbishop of Canterbury, condemned the practice, the past president of the Methodist Conference, Dr Soper, thought it unwise for the churches to utter any condemnation, as in some special cases there might be no sin in the application of A.I.D. The problem was therefore one calling urgently for Government intervention.

The Synod expressly condemned in unsparing terms the practice of A.I.D. The sanctity of the marriage relation was directly involved, and some of the implications of the practice were pointed out such as, the fraud and deception that would certainly accompany the act, the tragic effects for the child conceived in such conditions, and the further unhappy complications for the husband and wife, not excluding divorce. The practice was clearly a violation of the law of marriage, for the Scriptures are emphatic in declaring, "marriage is honourable in all and the bed undefiled; but whoremongers and adulterers, God will judge". (Hebrews 13, v. 4.) That such deplorable conditions should be found in this professedly Christian land that practices such as these could be tolerated, shows the extent to which our nation has departed from the moral standards of the Bible. The Synod therefore adopted unanimously the Resolution:

> "Having taken into their very serious consideration the subject of A.I.D., do hereby condemn it unreservedly. We do so on the grounds that it is a direct violation of the law of God which forbids the sin of adultery. God has decreed that marriage is between one man and one woman, instituted for the preservation of the human race, and has clearly shown that where a third party is admitted into the union it is adultery. This we believe to be the case. Whatever the means of admitting that third party may be, adultery, be it noted, is a sin which is most heinous in the sight of God, has been visited by fearful tokens of his displeasure in all

ages, and in our own age is the most fruitful cause of wrecked marriages and broken homes with their consequent evils upon families. We accordingly ask the legislature of this country to enact that the practice is illegal and punishable by law, both in the woman who submits to it and in the doctor who performs the operation."

The apprehension felt by the Synod on this grave moral question moved them to go further and appoint a committee consisting of Revs. James MacLeod, John Colquhoun, D. MacLean, Mr J.P.H. MacKay, Dr Tallach and Dr Johnston, to draw up a memorandum to be sent to the Government on the Wolfenden Committee's Report on A.I.D., in which the religious and moral aspects of the question in their bearing on the Word of God, and the medical and legal aspects as well were to be considered. The memorandum by the committee was duly prepared in which the whole subject was exhaustively considered, and recommendations made and forwarded to the Government. The concluding observations were:

"The Committee is firmly of the opinion that the disgraceful state of affairs revealed by the practice of A.I.D. has its roots in the unscriptural evolutionary theories which have so largely permeated modern thinking, and teach that man is merely some form of brute although at a higher stage of development. The Word of God, on the other hand, teaches that man was made in God's image with a soul and moral responsibility to his Creator. Although man fell from his state of innocency into an estate of sin and misery, he is still accountable to God for his conduct; 'It is appointed unto men once to die, and after this the judgment' (Hebrews 9, v. 27). Nothing will cleanse society of the immoralities which so sadly pollute it but the application of the glorious Gospel of Jesus Christ which is the power of God unto salvation to every one that believeth. While prayer should be made for this continually, the Government has a duty to fulfil, both to God and the people of this country, to do all in its power to bring to an end the practice of A.I.D. It is the desire and prayer of this Committee that God will strengthen it to do so."

When the Government came to consider the Wolfenden Committee's Report, a Government Commission of Enquiry into A.I.D. reported to the Government, recommending that the practice of A.I.D. be discouraged but not treated as a crime, and that A.I.D. without the husband's consent be made a new ground of divorce or

judicial separation. The Commission's Report is open to severe criticism in that it contains no outright condemnation of the practice of A.I.D.

DIVINITY COURSE TUTORS

Rev. Donald Beaton had been appointed at an early period of the Church's history to instruct the students in divinity. For many years he laboured alone at this task until Rev. D.A. MacFarlane, M.A., was appointed to assist him in 1936. Mr Beaton's final year at this task was 1952, and the Synod of that year appointed Rev. M. MacSween, M.A., and Rev. A.F. Mackay, M.A., who shared the work between the years 1954 and 1957. In the latter Rev. D. MacLean was also appointed, and in 1958 the three years divinity course was divided among the tutors so that each had all the students for a year in rotation. Mr MacSween's subjects were Hebrew, Old Testament Criticism, Church History and Pastoral Theology. Mr Mackay taught Greek, New Testament Criticism, Catechetics and Church Law, while Mr MacLean instructed in Systematic Theology and Apologetics. Bible instruction was to be divided among the tutors. With occasional modifications to meet exceptional cases, this scheme has operated successfully down to the present.

MR LEGERTON ADDRESSES SYNOD

The 1959 Synod was delighted to receive a visit from Mr H.J.W. Legerton, the secretary of the Lord's Day Observance Society of London, who had done so much in defence of the Sabbath and to hear from so well qualified a speaker an address on this subject. Mr Legerton gave a very sombre review of the state of Sabbath-keeping throughout the country, particularly, when he referred to the practice of the Royal Family of accompanying the Duke of Edinburgh to Windsor Park to witness polo playing in which the Duke took part on the Sabbath. He went on to disclose that he had been summoned by a person in a very influential position in London to an interview in which he was more or less taken to task for protesting so often to the Duke of Edinburgh for his polo playing on the Sabbath, and also for communicating with H.M. the Queen on the matter. He was warned that these protests were being resented and must cease. Mr Legerton met this suggestion, however, by the assurance that the

Society were determined to maintain their witness to the Lord's Day, even it meant giving offence in high places. When public officials can take upon themselves to act in this high-handed fashion, it shows what great strides Sabbath desecration has made in our nation. Mr Legerton was thanked for his address and assured that the Free Presbyterian Church fully appreciated the witness of the Society, and also the difficulties they were experiencing which together drew out the whole-hearted sympathy of our people. In appreciation of Mr Legerton's work the Synod were happy to cover the expenses of the visit. Although the Synod no longer supports the Society's Scottish branch, the Lord's Day Observance Society of London continues to enjoy the approval of many in the Church.

A MISCHIEVOUS ADDRESS

Quite often at our universities when a new Rector is installed into office, the address he delivers contains matter of lasting interest, and sometimes offers salutary advice to the student body themselves. This, however, could not be said of the address delivered by Lord Boothby when he gave his rectorial address in this year, 1959, at St Andrew's University. Lord Boothby was a former Member of Parliament for Aberdeen and chose for his address the subject of "Compassion". The address drew from even ordinary respectable men of the world strong protests of indignation because of its blatantly pagan counsels, its complete disregard for historical truth, and its false and malicious charges against the Christian Church. The Reformation he described as a mistake. "Compassion marches hand in hand with moderation," said the speaker, "and here, with an appalling lapse, the Scottish record is not too bad. The lapse was the Reformation as it took place in this land and in this town (St Andrew's). It brought the Renaissance to an end and plunged Scotland into a long dark night, from which she was rescued by Robert Burns." After this example of empty rhetoric, he went on to attack the Puritans who, he stated, were "almost indistinguishable from the communists of our own day, and to have done just about as much harm to the world!" The conclusion of the address urged his student hearers, "Beware of those who talk of salvation rather than happiness." The materialistic philosophy of this advice given to young men and women on the threshold of life, and supported by faulty history, can only be described as deplorable. It is little wonder

that one spoke of the speech as "shocking advice to give the University students in a precarious world". The contempt felt by this politician for the Scottish Reformation can be judged by the fact that he chose St Andrew's where so many of the principal events of the Reformation took place, to deliver his highly offensive speech. The members of Synod expressed dismay and amazement that such pagan sentiments as were expressed by Lord Boothby in his address could be seriously entertained, far less have been openly proclaimed and given an attentive hearing at any seat of learning. The Synod expressed its abhorrence and protested strongly against this bitter and intolerant speech.

INDUCTIONS: NEW CHURCH AT DINGWALL

In the five years which this chapter covers, a number of ministers were called to charges and settled there by the various Presbyteries. Early in 1956 Rev. A.M. Cattanach, M.A., was inducted to the charge of South Harris, and on 17th January, Rev. Donald M. MacLeod was ordained and inducted to the Lairg and Bonar congregation. Rev. Alexander Murray, M.A., who in February, 1954 had been ordained and inducted to labour among the Canadian congregations, and had served for a time in that field, was inducted to Applecross on 11th September. Also in 1956 on 19th December, Rev. Malcolm MacSween removed from Bracadale and was inducted to the pastoral charge of Oban. In October, 1957, Rev. D.A. MacLean, M.A., was settled over the Bracadale congregation, and at Stornoway on 22nd July, 1959, Rev. A.E.W. MacDonald, M.A., was ordained prior to proceeding to the Rhodesian mission field. North Uist received a new pastor when Rev. Alexander Morrison was ordained and inducted to the congregation on 4th November the same year.

It is a pleasing circumstance that in 1960 three congregations obtained for the first time ministers of their own choice. Staffin which had been served by such eminent laymen as Norman Munro, Peter MacLeod and Alexander Mackay, was one. Rev. John Martin was ordained there in September. The joint congregation of Kinlochbervie and Scourie also received their first minister on 4th October in the person of Rev. Donald B. MacLeod, M.A. The third congregation in this category was Fort William where Rev. J.A. MacDonald was inducted on 14th December after a six year's

ministry in Raasay. St Jude's, Glasgow, lost its minister early in 1960 when Rev. D.J. Matheson accepted a call to the joint congregation of Stratherrick, Daviot and Tomatin, and was inducted at Daviot on 18th January. He was succeeded in Glasgow by Rev. D. MacLean who had been minister at Portree since 1948. His induction to Glasgow took place on 14th June, 1960.

The summer of 1959 saw a new church opened for public worship in Dingwall. Rev. W. Grant, Moderator of the Northern Presbytery preached in the new building on 12th May before a capacity congregation. Those who could not gain admission gathered in the old church where Rev. R.R. Sinclair presided and preached. Memories were aroused of the many gatherings in the old church where so often the Lord had manifested his presence. Many prayers were offered by the Lord's people that the Gospel would be as richly blessed in the new building. The church is a beautifully furnished, commodious and comfortable place of worship situated in a convenient and accessible part of the town, a short distance from the site of the former church.

QUATER-CENTENARY OF SCOTTISH REFORMATION

The reformation of religion which took place in Scotland in the sixteenth century was a merciful visitation of the Most High which rescued our people from their state of superstition and oppression under the yoke of the mediaeval papal church, and brought the blessings of true freedom to our land. The Reformation, nevertheless, has it bitter detractors to this day. In view of the commemoration of this noble event falling due after 400 years in 1960, the Synod in the previous year made preparations and arrangements that the Reformation should be recalled in its different aspects by members of Synod delivering papers dealing with the whole related movement. Edinburgh was chosen as the venue where these papers might most appropriately be read. At the Synod in May, 1960, therefore, meeting in the Edinburgh Church, these papers were read and later printed under the title: "Papers Commemorating the Quater-Centenary of the Scottish Reformation". The subjects were carefully chosen by the Synod committee, and were eight in number:— "The Church from which the Reformation delivered Scotland", by Rev. A. Murray, M.A. "Causes and Progress of the Scottish Reformation until the year 1560", by Rev. Fraser MacDonald, M.A. "John Knox:

Central Figure of the Reformation", by Rev. J.P. MacQueen. "Pen Portraits of Fellow Reformers", by Rev. A.F. MacKay, M.A. "The First Book of Discipline (1560)", by Rev. R.R. Sinclair, "Theological Principles of the Reformation: The Scottish Confession 1560", by Rev. D. MacLean. "The Benefits of the Reformation", by Rev. M. MacSween, M.A. "The Present Position and Prospects of the Reformed Church of Scotland", by Rev. J. Colquhoun.

These papers were later published in book form and this little volume forms a concise but faithful account of the Scottish Reformation of 1560 with many reminders of the priceless blessings which this great event brought to our land.

CHAPTER 6

(1961-1964)

350 years of Authorised Version — New English Bible: New Testament — Resolution re New English Bible — Retiral of Mr John Grant, General Treasurer — Ministerial losses — Christian use of the Sabbath — Guest Committee's Report — Declaration on Apartheid — Revision of statement of differences between Churches — The new morality — Revised regulations for reception and training of students — Further ministerial losses — Ordinations and inductions.

350 YEARS OF AUTHORISED VERSION

The year 1961 recalled the printing of the Authorised Version of the English Bible which took place 350 years ago. The event which provided our land with this peerless translation that had brought the knowledge of salvation to many, seemed to call for some form of recognition. It was decided to devote an entire issue of the Church's magazine to the subject, and three ministers were asked to contribute an article each dealing in different ways with the worth of this Version.

These articles were: "The Authorised Version of the Holy Bible, 1611-1961", by Rev. M. MacSween, M.A.: "Some Versions of the Bible", by Rev. A.F. Mackay, M.A.: "The New English Bible; New Testament", by Rev. D. MacLean. These papers appeared in the Free Presbyterian Magazine, vol. 66, pages 35-61 and 104-113, **i.e.** June and August, 1961.

NEW ENGLISH BIBLE: NEW TESTAMENT

In the Church of Scotland moves were made early with a view to marking the commemoration of the Authorised Version of 1611 by undertaking the preparation of a new translation of the Bible, with the New Testament timed to appear in 1961. In anticipation of the impending 350th anniversary of the printing of the Bible, the General Assembly of the Church of Scotland in May, 1946 sent out a memorandum to other churches throughout the world proposing that, taking into account that the usefulness of both the Authorised Version and the Revised Version were impaired, as far as present

day readers were concerned, by the archaic language in which they are written, the time had come for an entirely new translation to be made in modern dress. Through the shortcomings of these versions, the work of the Church was being hindered. No doubt Dr Dodd and others who took part in this venture felt that time-honoured terms which expressed the doctrines of free and sovereign grace so accurately, such as "justification", "regeneration", "sanctification", etc., were offensive to their modernistic taste and must be got rid of. Long generations of false, heretical teaching from the pulpit had left the people with little discernment, and the want of sound instruction from their pastors was really responsible for the little interest shown by any apart from the modernist scholars who were behind the work. There had been some discussion in the Universities about the need for a fresh revision of the Bible, since it was claimed, in the words of Dr C.H. Dodd, Chairman of the joint committee, that the Revised Version of 1881 (New Testament), 1885 (Old Testament), "never fully established itself in use". The Second World War, however, intervened to put a stop to any further steps being taken in the matter.

On the conclusion of the War the work at last got under way, and consultations were held from 1946 onwards, leading to the formation of a Joint Committee to make arrangements for the actual work of translation. From the outset the British and Foreign Bible Society, and the National Bible Society of Scotland took part, and all the major denominations sent representatives, but the Trinitarian Bible Society of London which prints only the Authorised Version stood apart. Most of the Presbyterian Churches and, in fact, all the larger Protestant denominations took part in forming the committee which went on to appoint three panels of translators and literary advisers, the latter being said to have been chosen "for their scholarly qualities alone". Besides the panels dealing with the New and Old Testaments, a third panel was entrusted with the translation of the Apocrypha, with a view ultimately of having this collection of spurious, uninspired, Hebrew writings which had for centuries been rejected by the Protestant Church, incorporated in the complete work.

The committee claimed that they were able to consult manuscripts not available to the earlier translators, and had the aid which the most modern scholarship could supply, resulting in a more accurate and therefore more reliable version than the A.V. The secretary of

the Trinitarian Bible Society, Rev. T. Brown, subjected the N.E. Bible, New Testament, when it appeared in 1961, to a searching scrutiny in an article which appeared in the Free Presbyterian Magazine, for April 1961, and under this examination the new translation fails to live up to the claims made for it in many important respects. The stately, dignified language of the A.V. is replaced by what in many passages is little better than slang; many doctrines, such as the eternal Sonship of Christ, are not asserted; terms which for centuries set forth clearly and accurately the great truths of the Reformed Faith, such as propitiation, redemption, righteousness, justification, etc. are studiously avoided; and a bias towards Modernism, and concessions to Romanist doctrine are betrayed in the translation of many passages. The new translation justifies the charge made by Mr Brown in the title of the article, as "a peril to the evangelical cause".

A few of the offending features of the new translation can be mentioned. The Bible's own witness to its full, verbal inspiration is seriously weakened by the new translation of II Tim. 3, v. 16. Instead of "All scripture is given by inspiration of God", the new English Bible has, "Every inspired scripture has its use for teaching the truth and refuting error", etc. Instead of the truth that the Scriptures are so inspired as to be the infallible, authoritative Word of God to sinful men, the N.E.B. presents inspiration in the looser sense in which it is used of musicians, writers and others. When this basic doctrine of Christianity is thus modified, it is not surprising to find the new Version dealing similarly with that of the eternal Sonship of Christ. The term "only begotten" which describes God's Son six times in the New Testament becomes "only Son" which falls short of describing the eternal generation of the Son of God. In the first chapter of Matthew where Christ's miraculous birth is recorded, verse 16 in the A.V. reads, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." To this the N.E.B. adds a footnote reading, "One early witness has . . . Joseph to whom Mary a virgin was betrothed was the father of Jesus called Messiah." Here one solitary variation among the early manuscripts is employed to cast doubts upon the virgin birth of our Lord, and the device is reinforced by the omission of the word "firstborn' in verse 25.

Another thing which is clear from the wording of this new translation is that it makes concessions to Roman Catholic claims. It

translates Matt. 16, v. 18 in this way; "You are Peter, the Rock; and on this rock I will build my church." And John 1, v. 42 appears as, "You shall be called Cephas (that is, Peter, the Rock)." The words of the A.V., "Cephas, by interpretation a stone", have strong claims to be regarded as correct. In the hands of the translators of the N.E.B., other doctrines like the atonement, effectual calling, imputed righteousness, etc., have suffered to the extent of being deprived of their true meaning and value. This awkward, pedantic and completely unreliable work is more entitled to be regarded as a re-writing of the doctrines of Christianity than as a translation of God's Word.

RESOLUTION RE NEW ENGLISH BIBLE

At the Synod in 1961, Rev. D. MacLean moved that the New English Bible, New Testament, be banned from use in the pulpits of the Church. The Resolution re-asserts the Church's duty of maintaining the claims of Scripture to be regarded as the divine, infallible, inerrant Word of God. It points out the absurdity in the translators' attempting a translation in English if it were true, as they alleged, that Biblical criticism is presently in such a state of confusion that the scholars cannot agree to accept any attempted Reconstruction of the Greek Text. The Synod, however, did not believe that the Holy Spirit had left the Text in any such confusion. The Resolution also condemns the extensive changes in the new translation which virtually restate many of the doctrines of the Bible. The Resolution concludes: "While the Synod does not expect that any of its ministers would be so lacking in spiritual discernment as to give any place to this new translation, it takes this opportunity of banning it from all the pulpits of this Church. The Synod further states its firm conviction that the Authorised Version is the best and most faithful translation of the Word of God to be found in the English language." The Resolution received unanimous support from the Synod, many members expressing their strong condemnation of the New English Bible.

RETIRAL OF MR JOHN GRANT, GENERAL TREASURER

The Church bade a sorrowful farewell to a faithful and most competent servant for more than 36 years, when the Finance

Committee intimated the resignation of Mr John Grant, General Treasurer of the Church. Many tributes were paid to Mr Grant's many qualities, his long and faithful service, his unvarying courtesy, and his deep and prayerful interest in everything that concerned the Church's welfare. No Church could have desired a more faithful or attentive treasurer to look after her financial affairs. In parting with Mr Grant, the Synod referred to his personal worth and to his long and tried service in the following appropriate terms:

"Mr Grant has been General Treasurer for the long period of 36 years and fulfilled his duties faithfully and diligently. He was closely associated with the old ministers such as the late Revs. D. MacFarlane, D. MacDonald, J.S. Sinclair and Neil Cameron, and thus forms a link with the servants of Christ of by-gone days. Apart from his gifts and competence in looking after the funds of the church, Mr Grant had a singular gift as a correspondent. He had a large list of people with whom he kept in contact, and to whom he wrote not merely on financial matters but also on spiritual topics. In this way Mr Grant's treasurership was seasoned with a spiritual atmosphere which made it a real pleasure to deal with him in church finance. Mr Grant's untiring efforts over the years arose from his love to Christ, the great Head of the Church, and to the Free Presbyterian Church as a branch of the visible Church which seeks to be faithful to Him. The Synod send this appreciation of Mr John Grant, their General Treasurer, to him with prayerful wishes for the Lord's blessing and presence in the days that lie ahead."

'And I will constantly go on
In strength of God the Lord;
And thine own righteousness, even thine
Alone, I will record' — (Ps. 71, v. 14).

MINISTERIAL LOSSES

Between the beginning of 1960 and the middle of 1962, the Church lost four of its most experienced and active ministers through death. The first to be taken was Rev. Archibald Beaton who passed away in a Glasgow Hospital in January, 1960, after a painful illness. As a youth Mr Beaton followed his father in adopting a seafaring life which he spent mainly in the Clyde and Hebridean coastal trade. He obtained his Master's Certificate, and as a com-

paratively young man became first officer of the Campbeltown steamer "Dalriada". When in Glasgow over the weekend, which he often was, he attended St Jude's and came under the power of Rev. Neil Cameron's searching ministry. He became strongly attached to Mr Cameron, and it was by his Kirk Session that he was recommended as a student for the ministry in 1927. In 1933 he was ordained and inducted to the Gairloch congregation, and here he laboured faithfully for 27 years. When many of the young men of Gairloch were taken prisoner in the first months of the last war, Mr Beaton held a prayer-meeting with his elders and people, specially designed to offer prayer for these young men who in the Lord's providence all returned home safely. Mr Beaton was a man of wide Christian experience, strong convictions and genuine humility who carried on his ministry with unflagging zeal till laid aside from his beloved work of preaching by a fatal disease. His people and parish bear witness that his labours in which he abounded were not without fruit.

On January 12th, a few days after Mr Beaton's death, the Rev. James A. Tallach, minister of Stornoway, was called away after a heart attack. He had been born in Dornoch in 1896, the sixth in a family of ten. Both parents were of outstanding piety, and his father, Andrew Tallach, was for many years missionary in Raasay. James trained as an engineer and served in France and India during the Great War. He became concerned about his soul while working in Inverness after the war, and eventually came to believe in Christ and profess Him openly. In 1921 he was accepted as a student for the Ministry, and in October, 1926 was ordained as a missionary to Canada. He accepted a call to Kames in 1931 and there he laboured with much acceptance until 1952 when he was translated to Stornoway. There also, for the next seven years, he preached the Word to edification and to the benefit of many. Mr Tallach took a deep interest in the Church's missions in Southern Rhodesia and was Clerk of the Foreign Mission Committee for many years. The presence of relatives, his brother John and his brother-in-law James Fraser, on the mission field made it all the more dear to him, and he longed and prayed that both these servants of Christ would be made instruments of much blessing. Mr Tallach was a shrewd counsellor on the Church Courts, and altogether his departure has left a great blank in the Church below. He met his end calmly rejoicing in the Lord. Some time afterwards a booklet containing some of his

sermons and meditations was published by his widow, with a brief memoir by Dr Hugh Gillies, Stornoway.

Rev. J.P. MacQueen, minister of the London congregation, passed away peacefully in his sleep in the early hours of the morning in June, 1961. Mr MacQueen, like his life long friend and fellow minister, Rev. A. Beaton, was a native of Skye, and he too had his home in a small village outside Portree. He was ordained to the ministry of our Church in October, 1934 and went on a tour of our congregations and people in Canada, the U.S.A., Australia and New Zealand, being everywhere greeted with warmth and enthusiasm. He was inducted to the London congregation in December, 1936. Here he passed the whole of his ministry, and here he and his people passed through the trying war years when London was subjected to merciless aerial bombardment by the enemy, from which however the minister and congregation emerged unscathed. Mr MacQueen made the subject of the Romanist controversy his life long study, and uttered stern warnings of the perils of papal aggression in this country and throughout the world by unsparing use of voice and pen. This and the maintenance of the testimony raised in 1893 by the Free Presbyterian Church, for whose prosperity he laboured ceaselessly, were his main interests in life. He was a faithful preacher of the gospel, and served his generation zealously and tirelessly to the end. Unmarried, his sole concern and interest lay in the spiritual prosperity of the Church of Christ which he observed closely in its local and world wide aspects.

Once more the Church lost a loyal and energetic servant when Rev. D.J. Matheson was removed from his work in the vineyard below to his heavenly reward. A native of Skye, Mr Matheson had the privilege of a careful religious training in the home of god-fearing parents. His father was missionary of our Church in South Harris. He saw service in the First World War, and thereafter underwent the necessary preparation for the ministry of the Free Presbyterian Church. He served in pastorates in Lairg, Glasgow, and the joint congregation of Tomatin-Daviot-Stratherrick. Mr Matheson will probably be remembered with gratitude by the Church for his years of service as minister of St Jude's congregation, Glasgow. This charge had reached a critical state in its affairs when he was called to become their minister. The previous minister, Rev. R. MacKenzie, had resigned and left the Church, and the Glasgow congregation was through internal dissension left in a numerically

reduced and disturbed state. By wise and patient management of the congregation, by his friendly and affable bearing in his relations with his people, and by his warm, evangelical preaching, he restored peace and a large measure of prosperity before failing health forced him to seek a less arduous charge. Mr Matheson was an affectionate friend, a wise counsellor, and a clear, attractive preacher of the Gospel, possessing equal facility in Gaelic and English. He passed away in Raigmore Hospital, Inverness, and is buried in the ancient graveyard of Dunlichity, in the parish of Daviot where many of the Lord's saints rest.

CHRISTIAN USE OF THE SABBATH

The phrase "the Christian Use of Sunday" came into prominence in a Report prepared by the Church and Nation Committee of the Church of Scotland, which dealt with the place which the Church considered should be given to the Lord's Day in the nation. It might be expected that in an age of widespread decline in the religious and moral standards, and the departure of the professing Church from the Word of God, that the Sabbath would come in for attack. In the present century Parliament had passed legislation which had greatly weakened the observance and authority of the Lord's Day in this land, and attention was again focussed on this question with the appointment of the Guest Committee to consider the Licensing Laws applicable to Scotland. In an age of declension the demand was for relaxation, and this outlook was seen in the action of the Convention of Royal Burghs in urging that the Guest Committee should recommend the opening of public houses for the sale of strong drink on the Sabbath. Such a demand had no sanction from the people of the country who had not been consulted, nor had the Guest Committee any authority for adopting this proposal which they eventually included in their Report, except that they were influenced by the view that the law of the Sabbath, defined in the Fourth Commandment, was out of date.

This agitation to relax the laws governing the Lord's Day was given strong encouragement when the Report of the Church and Nation Committee of the Church of Scotland appeared and was considered by the General Assembly in 1960. In submitting the Report, the Convener, Dr N. Davidson, called on the Assembly to "declare in plain and simple terms that the Christian Sunday is an

institution essentially different in character from the Jewish Sabbath; that it is the joyful celebration of the Resurrection of Jesus Christ and the assurance of His Lordship over life and death; that it should no longer be hedged round with rigid restrictions and prohibitions as it has sometimes been in our own history, and still is in certain quarters." He declared that some fresh thinking on the subject was necessary. He advocated the removal of restrictions on places of entertainment, permission for sport for physical recreation on the Sabbath provided that no commercial interest was involved, and the Committee actually suggested that Church Halls be made available for dances on Sabbath evenings. Better such a course than see thousands of young people roaming the streets on winter evenings of Sabbath with nowhere to go! Protests and objections against opening of bowling greens or tennis courts on the Lord's Day, though made in good faith, he dismissed as unscriptural and unrealistic in an age of great social change.

The debate on this Report took place in a very depleted meeting of the General Assembly, when less than a third of the house attended. So great was the apathy on the question of how the Sabbath should be observed, that the greater part of the Assembly evidently preferred to be at the Lord High Commissioner's garden party being held at the same time. The vote showed 208 in favour and 220 against, so by this small majority of 12, the Report was sent back for further examination in consultation with the Panel on Doctrine, a body of theologians set up to deal with such questions. In May, 1960 our Synod examined the Report as printed in the press, and issued a declaration on it addressed to the Scottish people. This asserted the scriptural doctrine on the Sabbath and strongly appealed to the people to form for themselves a just conception of Sabbath observance based on the Word of God, and to reject the ruinous and unscriptural recommendations of the Church and Nation Committee's Report.

Again, in the General Assembly of 1962 the same Committee submitted a statement which was a decided repudiation of the teaching of Chapter 21 of the Westminster Confession of Faith. The Convener, Dr Gray, attempted to justify the statement on the ground that "in withdrawing the authority of the Confession of Faith on the Fourth Commandment, we are substituting the authority of the Lord Himself as to how we should spend the whole of the Sabbath". Opposition was encountered from some members who pled for the

upholding of the statement of the Confession as being in agreement with the Word of God, Christ's teaching and example, and the practice of Calvin and his colleagues. They saw the Confession doctrine as the best means of combating the advent of the Roman Catholic or Continental "Sunday". Apathy was again apparent, as not more than ten per cent voted against the Committee's Statement. Finally, when the suggestion was made that the Committee's proposals be sent down under the Barrier Act to the presbyteries of the Church, as an Act was now required if the Confession was to be altered, the Convener denied that there was any such intention, and the matter was referred to the Administration Committee. The Synod of 1962 passed a Resolution on the Report of the Church and Nation Committee, highly critical of its unscriptural statements.

A decided set-back to the Committee's purposes occurred when the General Assembly of 1963 again took up the Report. Doubts were expressed regarding the legal position of their proceedings, as the question was raised whether their proposals were an interpretation, as the Committee claimed, or a departure from the Confession of Faith. Also, the returns from Presbyteries showed anxiety as well as criticism of the proposals, especially for their general laxity and their compromising nature. The Report was again sent back to be revised in consultation with the Panel on Doctrine. It seems from Dr Gray's remarks that the garden party at Holyrood again played its part in the decision, and that the Committee's case went by default for lack of support. The following year, however, in May, 1964 the Report of the Church and Nation Committee on the Christian Use of the Sabbath was carried by an overwhelming vote in its favour, and a booklet was authorised to be prepared for publication containing the Committee's main proposals. The rigid Sabbatarian view, as it was called, was now displaced by the liberal permission granted her people with the Church's approval, that "freedom of conscience and judgment" may now decide how best the Lord's Day may be used. These attacks upon the sanctity of the Lord's Day by a professedly Christian Church clearly indicate how lamentably we have departed as a nation from the Word of God. In view of this distressing decision of the Church of Scotland, the 1964 Synod adopted a Statement which was prepared by the Sabbath Observance Committee of the Church, arranging under ten main heads the more important aspects of the whole Sabbath Law for the information and guidance of the people of our Church and beyond it. This full and

comprehensive summary gives the evidence which sets forth the true Reformed position on the Law of the Sabbath and embraces such matters as the Sabbath as a Creation Ordinance; proclaimed as an integral part of the Law given on Mount Sinai; confirmed throughout the New Testament; carefully defined in the Westminster Confession of Faith; and finally the treatment of the Fourth Commandment given by the Westminster Divines in the Shorter Catechism.

GUEST COMMITTEE'S REPORT

Another blow was dealt at Sabbath Observance by the Guest Committee's Report of March, 1961. This Government appointed committee under the chairmanship of Lord Guest, a judge of the Court of Session, had been reviewing the Licensing Laws as they applied to Scotland. The Report recommended an extension of the hours of opening for Public Houses, and that on Sabbath the opening times for hotel bars, etc. should be from 12.30 to 2.30 p.m., and from 6 to 9 p.m. The Church's Sabbath Observance Committee at once organised a petition opposing the proposals and setting forth its views on Sabbath opening of licensed premises. In the short time available 6,166 persons subscribed the petition, but to no avail. When the Licensing (Scotland) Bill became law on 1st August 1962, the major changes advocated were incorporated, especially those relating to the Sabbath, which were: Sabbath opening of hotel bars from 12.30 p.m. to 2.30 p.m., and from 6.30 p.m. to 10 p.m.; the abolition of 'bona fide' traveller arrangements; for clubs and restaurants, hours were to be the same as for hotels; public houses with restaurants were to apply for a restricted licensing certificate which would allow them to serve drink with meals on Sabbath; people under eighteen years of age were prevented from buying or selling liquor in registered clubs.

The 'bona fide' traveller provision, that drink be served in hotels and restaurants with meals to those who had travelled some distance on Sabbath, which had suffered such open abuse in the past, disappeared without regret, only to be replaced by the Bill granting almost unrestricted permission to clubs and licensed canteens to sell drink on Sabbath, and to hotels to supply liquor with or without meals to all and sundry. The Committee had simply made abuses of the law an excuse for sweeping away nearly all restrictions on the

sale of drink on Sabbath. The claim of the Guest Committee that the relaxation of restrictions on the use of drink on Sabbath would lead to reduced drinking is quite untenable. These drinking facilities will undoubtedly stimulate the consumption of strong drink on the Sabbath as well as on weekdays, and will encourage the drink trade and vested interests in their unrelenting and unscrupulous campaign against the Sabbath. The fatal harvest produced by this increased drink traffic and Sabbath desecration may be expected to follow in due time.

DECLARATION ON APARTHEID

South African politics came in for a good deal of public attention when Dr Verwoerd, Prime Minister of the Union of South Africa, notified the Conference of Commonwealth Prime Ministers in London in May, 1961 that his Government had decided to withdraw from the Commonwealth and set up a Republic. The reason for this step was the Apartheid policy of the South African Government. The Boer States in South Africa had attempted to solve their racial troubles involving the coloured and native races and the whites in the Union, by adopting a policy of complete separation of the races within their own territories, which came to be known as the policy of Apartheid, i.e. separation, the white Government retaining control of these territories. The Synod, because of the Church's interests in the Rhodesian Mission field, considered that although not directly involved in the dispute, yet the great principles which underlay the Union of South Africa's treatment of this question made it desirable for the Synod to state her views. The Foreign Missions Committee was appointed to draw up a Statement on Apartheid, expressing the Church's considered views after a full discussion in the Synod. This statement was presented to the Synod in May, 1962 and was approved. A copy was ordered to be sent to the Prime Minister of the Union of South Africa.

The main conclusions of this Declaration condemned the policy of Apartheid. Although allowing that the African races for their own sake should be treated temporarily with some measure of segregation till they were sufficiently advanced to exercise their rights in a civilised state, yet when they were ready for it, they should be given the full status of citizens of South Africa. The chief objections to Apartheid were the laws by which the policy was being enforced,

such as Migratory Laws, with the pass system, which interfered with family life; Marriage Laws, forbidding intermingling of the races, a danger which, however, seemed to be exaggerated, for experience had shown that in any civilised state inter-marriage of the races is not practised on any serious scale; Educational Laws, fixing a colour bar throughout the whole range of education, particularly in the Universities; Religious Laws, interfering with the free exercise of the right of public assembly for worship; Voting Laws, which place the races on separate voting registers. The evidence is clear also that the segregation policy is intended to be permanent under white domination.

Hand in hand with the policy runs the South African Government's recognition of the archaic tribal system of the black people with its witchcraft and idolatrous rites. The perpetuation of this heathen system could only arrest the progress of the Africans and condemn them to remain at the level of a subject race. While suiting the policy of white supremacy, this reveals a callous indifference to the best interests of the Bantu. Enforcement of the policy in its totality in South Africa today has become impracticable by reason of the large African labour force indispensable to much of the country's industry and commerce. In the urban areas the Africans outnumber the whites, and this trend cannot be arrested, far less reversed. Integration in this sphere is an established fact.

The Synod felt that the policy of Apartheid stood condemned as unjust and oppressive, and contrary to the very spirit of Christianity and to the commission which Christ gave to his apostles when He sent them forth to preach the glorious Gospel of salvation to every creature. In its concluding words the Declaration points the better way:

> "We believe that the Apartheid policy of the South African Government offers no permanent solution of the racial problem, since its application inflicts great injustices upon the non-white races; it is already admitted that it is impracticable in the large industrial area, where the nation's economy rests upon native labour and where a large native population has grown up; its weakness lies in the enforcement of its provisions by arbitrary and intolerant laws.
>
> We desire, therefore, respectfully to draw your attention to the great truths of the Christian Faith; the fundamental unity of the human family, irrespective of colour or race; the reality of sin —

all the human race in Adam 'have sinned and come short of the Glory of God' (Romans 3, v. 23); the equality of all races before God in whose presence no single nation can claim superiority over any other; the duty of Christian nations to carry the Christian message of salvation to members of other races; and the love of God, that all who believe in Christ become thereby brothers and sisters in Him and receive one another as such, for 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus' (Gal. 3, v. 28). On these foundations, we believe, may be built a strong, united and prosperous nation."

In condemning Apartheid the Synod was in full agreement with the Government of this country, with other Churches, and with the Prime Minister who in his public speeches declared his opposition to the unchristian nature of the South African Government's policy.

REVISION OF STATEMENT OF DIFFERENCES BETWEEN CHURCHES

To the Rev. John Colquhoun, Glendale, had been given the task of bringing up to date the Synod's Statement of differences between the Free Presbyterian Church and the other Presbyterian Churches in Scotland which formed Appendix 3 in the original history. Mr Colquhoun presented the revised statement to the 1962 Synod which adopted it with sincere thanks to the reviser. In the forty years between the two statements, little had occurred to warrant any change in the constitutional differences apart from the disappearance of the United Original Secession Church from the Scottish scene. In the section on doctrinal differences the revised statement notes the progress in the Church of Scotland of adopting many deadly heresies, and in helping to banish the Sabbath from the land. Remark is passed on the encouragement given by the Free Church in some places to the use of public transport for churchgoing, and to the same Church's frequent acceptance of broadcasting facilities on the Lord's Day. Some additional differences in the sphere of Christian practice are also noted.

THE NEW MORALITY

While the ecumenical leaders were, as we shall notice, pursuing their manoeuvres to bring about a union of all varieties of religious

belief within one world church, other church leaders were just as strenuously engaged in creating division and spreading doubt within the Christian Church. The attack made by the Bishop of Woolwich, Dr J.A. Robinson, upon the fundamental doctrines of the Bible in his book "Honest to God" which appeared in 1963, goes beyond other works of this kind in attempting to undermine all Christian belief whatsoever. The book has a sprinkling throughout its pages of names of the German rationalistic school, modern advanced theologians, atheistic and humanist writers such as Julian Huxley, with all of whom the writer professes the greatest sympathy, but no appeal at all is made to the Bible. A quotation or two will be sufficient to give an idea of the type of thinking and the quality of the book. "This picture of a God 'out there' coming to earth like some visitor from outer space underlies every popular presentation of the Christian drama of salvation." "God is teaching us that we must live as men who can get along very well without him." "The whole scheme of a supernatural Being coming down from heaven to 'save' mankind from sin . . . is frankly incredible to 'man come of age'." "The full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world supposed to have been made on Calvary requires, I believe, for most men more demythologising even than the Resurrection." The bishop professes to be honest to the "obstinate questionings" about the Christian faith which he found in his own heart, but obviously he has yet to learn the true meaning of the Christian faith. The Archbishop of Canterbury found the book too much even for him to accept. In a newspaper interview in April, 1963 he said, "It is really a caricature of the ordinary Christian's view of God," and since the publication of his book, Bishop Robinson is reported to have said, "I do not fully understand, myself, all that I am trying to say."

The Synod in 1963 adopted a Memorandum in which the anti-Christian character of this heretical book is assailed. Again in 1964, in a Resolution on the "New Morality", the book is again condemned:

> "The most alarming feature of the 'New Morality' is that it receives a certain amount of support from men in the Church. The notorious Bishop of Woolwich says: 'For nothing of itself can always be labelled as wrong. One cannot, for instance, start from the position that "sex-relations before marriage" or "divorce" are wrong or sinful in themselves. They may be in 99 cases or even 100

cases out of 100, but they are not intrinsically so, for the only intrinsic evil is lack of love.' The notion that love is all, arises from the failure to realise that love is not some emotion which changes with circumstances and generations, but is the fulfilling of the law of God and is expressed in the keeping of his commandments. The twin principles of love to God and love to our neighbour are beautifully outlined in the words of Scripture: 'By this we know that we love the children of God, when we love God and keep his commandments; and his commandments are not grievous' (I John 5, v. 2, 3). The antinomianism which has characterised so much of modern theology is now bearing fruit in the 'new morality'. Further evidence of the lawlessness which these unscriptural conceptions produce is to be seen from the fact that the advocates of the 'new morality' accept emoluments from the Church of England which are paid to them to uphold the very Christianity they are doing their utmost to destroy. This may be regarded by them as very clever and enlightened, but in the eyes of honest men and women such unprincipled hypocrisy merits the severest condemnation. The Church of England must indeed be in a deplorable state when such men can have freedom to advance their God-dishonouring views under the cloak of Christianity. 'Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.' (Matt. 7, v. 15.)"

Reckless church leaders have done much today to destroy the credibility of the Bible, and the very foundations of the moral law, and to subvert the true orderly basis of our Christian Society.

REVISED REGULATIONS FOR RECEPTION AND TRAINING OF STUDENTS

Altered circumstances made necessary some changes in the arrangements for training students for the ministry, and the new scheme was set out in a revised set of "Regulations for the Reception and Training of Students for the Ministry". For many years certain of the students who had been rather old to undergo the University Arts Course, had been received as Irregular Students and had taken University classes in prescribed subjects. And for some years after the Second World War, a two years Modified University Course adapted to the needs of certain students for the ministry, had been operated successfully under the supervision of the Church of Scotland. This arrangement came to an end, however, and in 1962

the Synod decided to set up its own college with tutors and examiners in Arts subjects. The following year saw the preparations for this work completed and approved by the authorities, and at the same time there appeared a revision of the regulations governing students. This gave particulars as to the University Arts Course as before, and full details of the new General Arts Course. In other respects too the revised regulations are fuller than the 1934 set which they supersede.

FURTHER MINISTERIAL LOSSES

The years 1963 and 1964 witnessed the removal of two more of the best known of our senior ministers, whose passing the Church was left to mourn. One of these was Rev. James Macleod who was removed from the Church below in January, 1963. A native of Raasay, Mr MacLeod was settled in Glendale, Skye, in September, 1920 after his return from a year's labour among our Church people in Canada. In January, 1932 he was translated to Greenock where he laboured with great devotion to the interests of the Redeemer's kingdom till a few months before his death. Throughout his ministerial life of 43 years in the Master's service, he stood with the utmost steadfastness by the witness raised by Rev. D. MacFarlane in 1893, and was the friend and confidant of the early leaders of the Church to whom he was united in the bonds of the Gospel. He followed with increasing sorrow the declension of the professing Church in this country in the years that succeeded the formation of the Free Presbyterian Church. He was constantly engaged in the work of the Gospel at communion seasons where his deeply experimental preaching and impetuous delivery greatly attracted and edified the Lord's people. He was a man of massive physical build, of capacious intellect, and a public speaker who never failed to impress either in the Church Courts or in the pulpit. In him the Free Presbyterian Church lost a true friend, the Redeemer's cause a valiant witness and defender, and the kingdom of darkness and every form of Romanism and Rationalism, a stern and outspoken opponent. He was well versed in Church History, Calvinistic theology, and the works of the Puritans of England as well as of our Scottish Divines. His loss will be long felt.

Rev. D.R. MacDonald who followed his friend, Rev. James MacLeod, to glory by only a few months, saw the light of day in the little village of Shieldaig in Wester Ross, and departed this life in the

same spot in March, 1963. He served in pastorates at Tarbert, Harris, for 24 years, and at Shieldaig for 12 years. As a young man he left this country for Canada, but returned at the outbreak of the Great War to serve in his country's armed forces in that terrible conflict. He was a man of shrewd mind, displayed when it was called for, great tact and resource in critical and trying situations, and always was much concerned for the prosperity of Christ's cause and kingdom. As Convener of the Church's Sabbath Observance Committee for many years, Mr MacDonald in his Annual Reports to the Synod passed appropriate judgment in brief but penetrating comments upon the nation's decline into open ungodliness and unrestrained Sabbath-breaking, over which he sincerely mourned. As a preacher he had an entirely original style of expounding the Scriptures in which he was able to illustrate his remarks from a fund of telling anecdotes. Highly respected for his consistent godliness, and strongly attached to the Free Presbyterian Church, Mr MacDonald passed to his eternal rest amidst the unfeigned sorrow of our people.

The course appointed Rev. J. Martin in the work of the ministry was very brief, lasting little more than four years, but in that time he won for himself a warm place in the affections of his congregation. Born at Northton, a small village in South Harris, he came to the saving knowledge of the Gospel at the time of his congregation's communion in 1953, and after completing his training in Arts and Divinity, he was ordained and inducted to the Staffin charge in September, 1960. His brief career came to an abrupt close when, on his way home from the Church's Theological Conference at Inverness in December, 1964, he collapsed and almost immediately expired at the driving wheel of his car a few miles from home. Mr Martin was a solid, experimental preacher, displaying a good degree of deftness in the use of illustration; he exercised discrimination and sound judgment in the work of the Church Courts, was a true friend of the Free Presbyterian Church whose testimony and good name he strove to uphold, and died amidst the sincere mourning of his devoted people in Staffin.

The much lamented death of a fourth labourer, though not a minister, stands to be recorded here. This was Mr Alexander Mpofu, an African Christian of note, and the only African elder to have his name entered upon the Synod membership roll. Alexander Mpofu passed to his rest in September, 1963 a few months after returning

home from this country where he had come to attend the May Synod. Slight of build, lively and orderly in his manner of thinking and speaking, and devoted to the Saviour's cause, Mr Mpofu had early, as a mere lad, shared with his godly father, the late John Mpofu, persecution for God's Word. He served as head teacher at Nkai School for many years, and was the means of furthering mission work which spread through the Shangani Reserve. For the last 15 years of his life he laboured diligently as a lay missionary among the Rhodesian Africans. A man of wide Christian experience and tender affectionate nature, he left a lasting impression upon Synod members when he addressed the Court while in this country, and here and in Rhodesia his loss to our mission is regarded as cause for mourning.

ORDINATIONS AND INDUCTIONS

The induction of Rev. D.J. MacAskill, M.A., to Raasay took place on 14th March, 1961, thus leaving the Lochcarron congregation in the status of a vacant charge. On 22nd August the same year Rev. Donald M. Campbell was ordained and inducted with a view to labouring in the Church's Rhodesian Mission. And three weeks later at Evelix the Northern Presbytery ordained and inducted Rev. Alexander McPherson to the joint congregation of Dornoch and Rogart. This addition to the Presbytery was very soon offset by the departure from Lairg of Rev. D.M. MacLeod. His induction to the Stornoway congregation took place on 19th September, 1961.

On Tuesday, 23rd October, 1962, the former minister of Scourie and Kinlochbervie, Rev. D.B. MacLeod, M.A., was inducted to the London charge by the Southern Presbytery. Two weeks later the same Presbytery inducted Rev. W. MacLean to the pastoral charge of Gisborne, New Zealand. A vacancy was thus created in Ness, Lewis. This, however, was soon filled when on 21st April, 1964, the Outer Isles Presbytery ordained and inducted Rev. John Nicolson to the pastoral charge of the congregation. Towards the end of 1964, on 17th November, Rev. Fraser Tallach, M.A., was ordained and inducted to labour in Canada, especially Winnipeg. This took place at Inverness. Not long previously the Northern Presbytery had paid a tribute to Rev. D.A. MacFarlane, M.A., on the completion of fifty years service in the ministry, and had regretfully also accepted the resignation of Rev. William Grant from the Halkirk and Helmsdale

charge. It had been 38 years previously that Mr Grant had gone to Halkirk, his first and only charge, and his retiral now was on health grounds. Amidst all the changes in the Church below occasioned by the frail and mortal nature of the under-shepherds, it is heartening to bear in mind that the Church's heavenly Head, "our Lord Jesus, that great shepherd of the sheep", abideth a priest continually, after the power of an endless life.

CHAPTER 7

(1965-1966)

The Crathorne Committee — Sabbath and the Skye Ferry — Ballifeary Home of Rest — Church Library — Television and Radio in the home — The Reformation and its betrayal — Moral decline and lawlessness — The Holland House affair — Inductions and new buildings.

THE CRATHORNE COMMITTEE

The unceasing activities and clamour of the enemies of the Sabbath resulted in the appointment of another Government Committee. This was the Crathorne Committee set up in July, 1961 to review the Law (apart from the licensing Acts) relating to sports, amusements, pastimes, and trading in England and Wales on the Lord's Day. For centuries various Acts of Parliament had done sterling service to Christ's cause in this land by hedging around the first day of the week and thus helping to maintain its sanctity. There were, for instance, the Sabbath Observance Acts of 1625 and 1626, prohibiting certain sports and pastimes, which though largely superseded by later Acts, were still valuable as stating the noble principle that, "there is nothing more acceptable to God than the true and sincere worship of Him according to His holy will". There were also the Sabbath Observance Acts of 1677 which stated the principle that Sabbath work should be abstained from except works of necessity and mercy. Coming to more modern times, the Sabbath Observance Entertainment Act of 1932 confirmed an earlier Act in most of its prohibitions of public entertainment and professional sporting events on the Lord's Day, but, regrettably, also reduced the restrictions. Cinemas were allowed to open on Sabbath subject to the control of the local authorities, and musical entertainments apart from variety shows were also allowed. In view of the tendency of the more recent Acts to reduce the legal protection given to the Sabbath, all the Acts relating to it could well be reviewed if the purpose in doing so were to make the hedge around the day stronger.

The Crathorne Committee Report appeared in December, 1964. Although it admitted to finding a considerable measure of support

for preserving the special character of the Sabbath, the Report went a long way towards pleasing those who wish to secularise the day. The Report took no notice at all of the requirements of the Word of God, but gave much attention to the evidence of unrepresentative bodies like the World Council of Churches and the Roman Catholic Church. At the 1965 Synod it was denounced as thoroughly unsatisfactory to all who love the Lord's Day. Commenting on the Report, the Church's Sabbath Observance Committee observed: "The Report suggests 31 changes in the law on the Sabbath Observance in England and Wales. It urges that present restrictions on Sabbath cinemas and musical entertainments should be dropped, and also theatres, variety entertainment, ballet, public dancing, circuses, fun-fairs, and similar entertainments which make a charge for admission, should no longer be forbidden on the Lord's Day. The Report also urges that doubts about the legality of amateur sports and games on the Lord's Day should be removed, and advocates that the present prohibitions of professional sports on the Lord's Day be continued, except in cases where they are held for charity. It recommends that shops selling mainly food should be allowed to sell all goods they stock, although the general requirement is that shops should still close on the Lord's Day."

It is not too much to say that if the recommendations of this Report were implemented, not only would they encourage extensive increases in public entertainment and trading on the Sabbath, but because of the anomalies they created, they would strengthen the demand for further concessions. The "Continental Sunday" would be brought appreciably nearer. If legislation were brought in based on this Report, the very character of the Sabbath would be altered. The Report concerned only England and Wales, but if its recommendations became law it is likely that similar laws would be enacted for Scotland also.

SABBATH AND THE SKYE FERRY

In the Summer of 1964 the people of Skye were amazed to read the report which appeared in the Glasgow Herald of 25th August, that the Skye Ferry plying between Kyle and Kyleakin would be open for traffic on Sabbath in the summer of the following year. The flood of Sabbath desecration had at last reached the Western Highlands, and as events were to show, vested interests were about to

move in to exploit the Sabbath for financial profits, in total disregard of the wishes of the people. A large public meeting was held in Portree in October to protest against the running of the ferry on Sabbath, and a petition was sent to the General Manager of the Caledonian Steam Packet Company which operated the ferry, demanding that these plans be cancelled. Other public bodies acted as well; the Skye District Council and the Commission of the Free Church Assembly both sent in protests, and there was even one from Birmingham signed by 52 people. While opposition throughout the island was mounting and a large petition was being prepared, another press announcement appeared in January, 1965, to the effect that the Sabbath crossings would begin in June and continue till September giving a service from 1 p.m. to 9 p.m. Letters appeared in newspapers in the South and North, criticising the high-handed action of the shipping company in promoting this particularly defiant piece of Sabbath commercialism, in face of the clearly expressed religious convictions of the people. These were contemptuously dismissed by Mr Alex. Stewart, the Company's General Manager, with the words: "We intend to operate the Sunday ferry service and put an end to this humbug."

The alleged pretext for the company's action was given as the need to ease congestion at the ferry by clearing the volume of traffic, particularly of cars, accumulating at the weekends waiting to enter Skye. That no such problem was created by the Sabbath closure of the ferry is clear, as notices appeared in travel hand-books and tourist guides, and on road-signs placed on the distant approaching roads, giving information that the ferry was in operation on six days and closed on Sabbath. No hardship was, therefore, imposed on visitors to Skye; there was little evidence of cars gathering in queues at Kyle and detained for crossing at weekends. Besides, no sooner was the ferry opened for Sabbath traffic, than British Railways announced cheap train excursion services from Elgin and Inverness to Kyle, to get their share of Sabbath profits, thus increasing the traffic on the ferry and exposing the hypocrisy of the organisers of this offensive and quite unnecessary service. The Skye petition was completed with 3,833 people of the island signing their names, 68% of the population, to which were added 793 from Wester Ross. The people had exercised in an orderly fashion their democratic right to preserve the sanctity of the Lord's Day and to maintain and enjoy the worship of God's house according to his Word, free from the

nuisance of noisy traffic and irreligious sightseers, and their objections were brushed aside.

The Synod when it met in May issued a sternly worded protest against the proposed opening of the Skye Ferry on Sabbath, in which the Church's entire sympathy was with the people in their severe trial, and sent it to the Secretary of State for Scotland. This official had already, however, refused all assistance to the people in their plight. The Synod took the opportunity at the same meeting of noticing some remarks contained in the latest Report of the Church and Nation Committee of the Church of Scotland on the subject of the Sabbath. From past observation of the activities of this Committee, little of any value that might help the cause of the Sabbath could be expected, and there was no occasion for suprise, therefore, to find the Committee espousing the cause of Sabbath relaxation as the best means in their opinion of promoting the trade of tourism. Highland people were exhorted in a passage on the Sabbath, "to make the most of their own traditional forms of entertainment, games, music, and the dance", undeterred by the prejudices of other bodies, and the Convener, Dr Gray stated that they should throw their homes open to Sabbath trippers. "We should give them accommodation on Sundays, as on other days. We should make people welcome by whatever means, and realise that citizens of every nation do not share our values," he said. From these carnal and unenlightened counsels the Synod emphatically dissented. There was no prospect of the people of the Highlands receiving any sympathy or support in their defence of the Sabbath from this Committee who were ready to surrender the whole cause of the Sabbath into the hands of its powerful enemies. The Synod restated the truth that the divine command that the Lord's Day must be hallowed was part of the Moral Law, and invested accordingly with divine authority.

The Shipping Company's scheme for the opening of the Skye Ferry went through on the date announced. Although the feelings of the people were deeply stirred by this issue, and resentment justifiably felt at the contemptuous denial to a peaceful people of their rights and undisturbed exercise of their cherished religious principles, the little violent demonstrations there were which greeted the first boat to cross to Skye on Sabbath, were confined to a small group. The ferry had already proved a valuable source of revenue to the owners, and they were resolved to pursue this lucrative trade to

the full. One Sabbath's experience, however, proved a disappointment to the hordes of Sabbath-breakers who poured across the Ferry — the Skye bus operators refused to run tours for their benefit, and 300 of them were left to spend the day roaming aimlessly. The Synod continued to protest against the flagrant denial of justice to the people of Skye, and pursuing the claims of the Sabbath in this matter, a protest was sent in June, 1965 by the Sabbath Observance Committee to the Prime Minister, Rt. Hon. H. Wilson, who, however, disclaimed having any power to interfere and passed the letter on to the Scottish Secretary. A note of warning was sounded by the Convener in 1966 that, with the Sabbath service established in Skye, the Outer Hebrides might expect that their turn would come in due time.

Again a protest was sent in 1967 addressed to the Prime Minister, in which the Synod complained; "We submit to your serious consideration the fact that the running of this Ferry is quite contrary to God's command — 'Remember the Sabbath Day to keep it holy' — (Exodus 20, v. 8), and also the fact that the continued running of the Ferry is a flagrant violation of those democratic principles by which the rights of majorities as well as of minorities are protected. We consider it most unjust that this Ferry service should continue to run under such circumstances of strong, conscientious and continued protest. We thus appeal to you, Sir, on the grounds of Scripture, conscience and British justice to have the running of this Ferry service on the Lord's Day discontinued." The Sabbath traffic across the ferry has continued and extended.

BALLIFEARY HOME OF REST

In the report presented to the Synod in 1965, the Convener of the Home of Rest Committee, Rev. Wm. Grant, informed members that the Church's Home of Rest had been opened the previous August. Ballifeary House, as it is called, is situated amidst beautiful surroundings on the banks of the River Ness only about half a mile from the town centre. It opened with a full staff and twelve residents, and the promise it gave of being a very suitable residence for elderly men and women belonging to the Church has been amply confirmed with the passing of time.

The Convener and the late Dr M.G. Tallach had some years previously brought before the Synod the proposal that a Church

Home be provided for those of our people who had reached the stage in life where it was difficult for them to live alone. Slowly, as information was gathered, there evolved the scheme of acquiring a suitable house in a convenient neighbourhood. Ballifeary House at Inverness was bought for the sum of £6,000 which, with internal alterations, improvements, and furnishings was increased to about £12,000, and although the home opened under heavy debt, each year since then the rate of reduction had been maintained till the whole was cleared in 1969. This was much earlier than had been anticipated and reflected great credit on the generosity of the people of our small denomination. After two years experience of running the Home, the Convener was able to say: "We feel sure that the atmosphere of the Ballifeary Home of Rest will appeal to our people, as the family altar is preserved with family worship reverently conducted both morning and evening. The Sabbath is a day of true spiritual enjoyment and quiet, free from the worldly distractions of radio, television and newspapers, so prevalent in other Homes. For all those who are able to come to Church on both weekday and Sabbath, a comfortable vehicle is available to take them from the Home to the Church door, and this vehicle which was the gift of a friend of the Home, has proved invaluable and, we believe, a blessing to many. We have no hesitation in commending this venture to our people, and we pray that the Lord's blessing may rest upon the Home, making it a quiet refuge and haven of peace to many."

When it is remembered how great a part Dr Tallach took in bringing the Home into being, it was indeed sad that he was taken away in the October following the opening. The convener, Rev. A.F. MacKay paid tribute to the services of this consistent and loyal friend of the Home: "Dr Tallach was among the very first to broach the subject of opening an Old People's Home for our Church people in the Synod, and as he himself was Medical Officer for the Aged Pilgrims Home in the South of England, that experience came in useful when giving advice to the Synod. He provided the Committee with invaluable information and guidance. Before his death he was considering adding a small medical clinic to the Home so that residents who became ill could be attended to in the clinic, with a view to their taking their place in the Home again. At present when any of the residents become ill, they must be removed to hospital for proper treatment and, on recovery, they return to the Home. If, however, it is found that they require prolonged nursing and medical

attention, they have to be transferred to some institution with these facilities. Dr Tallach's idea, were it realised, might certainly obviate the need for removing to hospital anyone suffering from a remediable complaint.

CHURCH LIBRARY

The books forming the small but valuable Church Library had, since the time of Rev. D. Beaton's removal from Oban into retirement, been lodged in the Inverness Church, but this arrangement had always been regarded as temporary. The Synod in 1962 decided to proceed with the building of a Church Library on the vacant ground at St Jude's Church, Glasgow, and the arrangements were entrusted to the Library Committee. The site was granted to the Church by the Deacon's Court of St Jude's congregation, and the necessary steps were taken with the General Trustees for securing the feu. An appeal for contributions was made in the Church Magazine. In 1965 the Library Committee reported that the building was nearing completion, at the estimated cost of £3,000, aided "by a series of providential steps which the Committee would desire to acknowledge as evidence of the hand of the Lord in the project". The work was finally completed in December, 1965, and the books installed and catalogued. The suggestion that part of the building be used as a book room for the sale of sound, religious literature has been carried out. The library is also used as a teaching and study centre in connection with the training of the Church students in both Arts and divinity, so that it has proved a most useful acquisition.

TELEVISION AND RADIO IN THE HOME

A disturbing feature of the moral decline throughout the nation is the ease with which low moral standards are today finding their way into the homes of our people by means of television and radio. The entertainment world with its notoriously loose morality is exercising a strong influence upon family life throughout the nation, and the Synod felt that some guidance on the matter was required. Concern over the problem was expressed in the Synod in 1965, and in a discussion which followed, some members advocated that the people of the Church be urged to abstain altogether from the use of television sets until this form of broadcasting became more whole-

some morally. Others felt that in view of the increasing use of T.V. for other purposes than entertainment, particularly in education, it would be sufficient to recommend strongly to our people that the utmost discretion should be exercised in the selection of programmes shown on television. The Synod finally agreed to adopt the statement proposed by Mr J.P.H. MacKay, Q.C., who pointed to "the grave danger to the life and morals of the nation which is constituted by the present character of many television programmes, particularly owing to the fact that television exerts a much more powerful influence upon the viewer than any other entertainment medium; and that this power is especially dangerous when television is used in the home, because it is extremely difficult to control its use completely". The Synod gave warning to our people of the great risk they were exposing themselves and their children to if sufficient care were not taken to meet this danger. The Synod returned to this subject the following year, when some traces of lingering concern were felt that the dangers to the morals of our people from the entertainment programmes shown on television should be emphasised strongly by the Synod, and Mr MacKay again renewed the warning of the previous year by observing that the viewing of many programmes on television was the equivalent of attending the theatre, concert hall or cinema with the consequent demoralising effect and the risk of incurring God's righteous anger as well as the censure of the Church.

THE REFORMATION AND ITS BETRAYAL

Prominent among the activities by which the Scottish Reformation's fourth centenary had been commemorated, were those arranged by the Church of Scotland. Invitations had gone out to religious bodies all over the world and, of course, to some nearer home including our own Church, to send delegates to meetings to be held in Edinburgh in October, 1960. Because of departures from the Word of God and Reformation principles, and the general disintegration of Protestantism within the National Church, this invitation was declined by the Synod. Among the hundreds of delegates who attended were representatives of the three Presbyterian Churches in Scotland; the Free Church, the Reformed Presbyterian, and the United Free Church. H.M. the Queen was present and delivered a speech on the Reformation in which the noble words were spoken;

"Holy writ was liberated to the people, and as a result the Word of God was revealed again as a force to be reckoned with in the affairs of both public and private life. The Gospel which had long been revered as a record handed down from primitive Christianity, was once more seen to be also a living light by which men ought to direct their lives." The speeches and actions of the Protestant dignitaries taking part during this and other meetings were, however, deplorably inconsistent with Reformation doctrines and principles. Principal T.M. Taylor of Aberdeen University made a contradictory speech: "Let us recognise that Catholics, like ourselves, worship the same Lord and follow the same Christian way." Dr Davidson, minister of Glasgow Cathedral, attacked the Westminster Confession of Faith in a virulent speech, finally suggesting that the time had come to call an assembly of divines to prepare a new Confession. Presiding over the General Assembly meetings was the Moderator, Professor J.S. Burleigh, who had attended the previous August in his capacity as Moderator of Assembly of the Church of Scotland, a meeting of the World Council of Churches at St Andrews, where representatives of the Church of Rome and the Lutheran Church were present. The evidence points to the fact that it was at this meeting in St Andrews that the proposed visit of Dr Fisher, Archbishop of Canterbury, to the Pope was arranged. It took place towards the end of 1960. This was the first known occasion on which the Archibishop of Canterbury held a meeting with the Pope for almost 600 years. Dr Burleigh, on hearing the report of the visit, expressed his delight and commented that Dr Fisher's visit might be regarded as having been made not so much as Archbishop of Canterbury, as President of the W.C.C. The following year Dr Fisher resigned from the Canterbury See.

This visit was a woeful betrayal of the Protestant faith as well as a violation of the Protestant Articles of the Church of England, and the Religion and Morals Committee of the Church made a strong Protest against Archbishop Fisher's action which, however, received no notice in the Romanist dominated press of this country. In the House of Lords a debate on the subject of Christian Unity took place on 10th May, 1961 initiated by the Romanist Earl of Arran, in which Lord Alexander of Hillsborough, the former A.V. Alexander who presided over the Admiralty in Sir Winston Churchill's War Cabinet, and now Labour Leader of the House of Lords, made a vigorous, unsparing attack upon the visit of Dr Fisher to the Pope.

"No one can deny," he commented, "in doctrine and practice the steady drift to Rome of the Church of England in this country during the last four or five decades." That some of his shafts went home is evident from the constant interruptions to which Lord Alexander was subjected by the Archbishop. In the opening of his speech Lord Alexander confronted the Lords with the Scriptures as the sole judge and divine standard in all matters relating to doctrine, church organisation and preaching. For this noble speech, in appreciation of its firm stand for Protestantism, the Synod in May, 1962 directed that a letter of thanks be sent to Lord Alexander.

Rome has never concealed her real attitude to Christian Unity, for upon the claim that she is the one holy, Catholic, Apostolic Church, she founds her demand for absolute submission to her authority, and makes such submission the condition on which she will agree to admit others to her communion. She may speak in reference to Protestants of "non-Catholics" and "separated brethren", but she is unchanged in her desire to recapture the position of supremacy as the only church ruling over all states, that she enjoyed in the days of her greatest power during the Mediaeval Age. Nor has the Roman Church shown the slightest sign of altering any of her doctrines, regarding them as unchanging dogmas of the Christian Faith. The favourable claims which sanguine supporters of the ecumenical movement put forward point to the change in spirit and outlook discernible in the Papacy today, because her leaders are willing to enter into discussions or, in the ecumenical term, "dialogue" with leaders of other churches. When any hint is given that the Church's dogmas, such as the central ritual of the mass, may be examined, she immediately retreats protesting that her principles will not permit further discussion.

Reports in the press give details of conversations between members of the Church of Scotland and priests of the Church of Rome. At Dowanhill Convent outside Glasgow, 150 Scottish Churchmen met as the guests of the Abbot of Nunraw to hear a lecture on the Bible given by a French priest. In December, 1963 a meeting of the Edinburgh Elders and Office-bearers Union of the Church of Scotland took place in the Martin Hall, New College, the guest speaker being the same Rev. Dom. Columban Mulcahy, Abbot of Nunraw, and the Abbot's subject being "Monastic Life in Nunraw". This steady drift of the Protestant Churches towards Rome could be illustrated by countless instances throughout the country. The

Romeward tendencies of the Church of Scotland were considered by the Synod in May, 1963 when a Resolution was adopted deploring these disastrous moves. The views of the Reformers on Romanism expressed in the Scots Confession of 1560, and again in the Westminster Confession of 1647, were first referred to by way of warning against the widespread delusions regarding the Papal Church and her dogmas. The Resolution then went on:

"Since the Reformation the Church of Rome has sunk deeper and deeper into the mire of apostacy. This can be seen in particular by the promulgation in 1854 of the dogma concerning the 'Doctrine of the Immaculate Conception of the Blessed Virgin Mary', which teaches that Mary was preserved in advance from all defilement of original sin; by the promulgation in 1870 of the dogma of the Infallibility of the Pope, which teaches that when the Roman Pontiff speaks ex cathedra in explaining doctrine of faith or morals, he operates with infallibility; and by the promulgation in 1950 of the dogma of the Assumption of Mary, which teaches that her body and soul were assumed into heavenly glory upon the completion of the course of her earthly life. These three delusions have no scriptural warrant, and prove beyond all possibility of dispute that the Church of Rome in 1963 is more apostate than it was in 1564.

"The notion widely propagated by pseudo-Protestants that there are indications in the Church of Rome of drawing closer to Protestantism cannot be accepted by any one who has a clear grasp of the issues at stake. The fixed doctrinal structure of the Church of Rome, now emphasised by the Dogma of Papal Infallibility, and embracing heresies, blasphemies and superstitions, cannot be reformed in the light of God's Word without that Church committing ecclesiastical suicide. There is not the slightest indication that this is likely to happen either in the near or remote future, and indeed several Roman Catholic prelates have made it abundantly plain that there can be no question of an alteration in the doctrines of the Papal Church."

Dr N. Davidson, Glasgow Cathedral, returned to the theme of the need for a new Confession of Faith which he proposed at the Fourth Centenary of the Reformation in 1960, when two years later he spoke at Edinburgh as Moderator designate of the General Assembly of the Church of Scotland. The Westminster Confession was described as an extremely valuable historical document, but

today out-dated by modern thought, giving as instances the Confessional teaching on the Sabbath, Election and Predestination, and the duty of the Civil Magistrate towards the Church of Christ. "I think the time has come for a new Assembly of Divines," he said, "and I cannot see any more suitable place for it than in Edinburgh. Our leading theologians would go very carefully through the old documents and see if we should not have a rewriting in the light of the changes in thought and Scripture discovery in the past 100 years." That a minister of a Church which still retains the Westminster Confession among its Subordinate Standards to which office-bearers are still expected to subscribe, should speak in this slighting fashion of the Church's formulated beliefs is disgraceful, and casts serious reflections upon the Church itself which could consider conferring the office of Moderator of Assembly upon Dr Davidson.

The Synod in May, 1962 in a Resolution deploring the speech, defended the historical statements of the Confession which were pronounced as being eminently and clearly scriptural in their authority. The Confessional statement on Election and Predestination is no more than the doctrine of Scripture set forth in Romans 8, v. 29, 30: "For whom he did foreknow, he also did predestinate to be conformed to the imagine of his Son, etc." The office of Civil Magistrate whose duty it is to take order that all the ordinances of God are duly settled, administered and observed, as stated in chapter 23, section iii of the Confession, simply applies the passage of the Bible, "And kings shall be thy nursing fathers, and their queens thy nursing mothers", as illustrated in good King Josiah clearing away idolatrous worship from the lands belonging to the Israelites and restoring the true worship of Israel. (II Chron. 34, v. 33.) The demand for revision of statements which so closely adhere to the Scriptures arises from no love to the Word of God, but rather from the enmity so natural to the unregenerate human heart. In speaking of the changing fashions of modern speculation, the Resolution says:

> "Modern thought and scientific discovery, the accepted teachings of which change so much from day to day, so that what is accepted today is liable to be rejected tomorrow, are a poor substitute in matters of the soul and eternity, for the unchangeable truths of God. The Synod are extremely doubtful whether any agreement on a new Confession will be reached by the new

Assembly of so-called divines since there seems to be so little common ground between them as to what they believe. But however that may be, the Synod would solemnly warn the people of Scotland to have nothing to do with tampering with the Westminster Confession. The Synod is confident that if the people of Scotland cleave to the Word of God, they will also cleave to the Westminster Confession, and Dr Davidson and those like-minded with him will get the disrespect they deserve. "Lo, they have rejected the Word of the Lord; and what wisdom is in them?" (Jer. 8, v. 9.)

The subtle propaganda of Rome that presents the papal Church as a greatly misunderstood body which today has undergone a complete change of spirit, and should no longer be regarded in the harsh light of the judgment which history has pronounced upon her unsavoury record, has deceived many and won for her the esteem of present-day Protestants who are not too well versed either in Scripture, or the history of the Church. These favourable views of the Church of Rome should be examined more closely, tested in the light of Scripture, and decided by the authority of the Word of God. This necessary duty the Synod undertook in a Resolution on the Church of Rome at its meeting in May 1966:

"By making the Church the sole interpreter of revelation, Rome has sought to take the place of the Holy Spirit. By exaltation of the Virgin Mary, Rome has struck at the mediatorial office of Christ. By its doctrine of the mass, it has dishonoured the divine sacrifice of the Lamb of God. By its teaching on the confessional, it has exalted its priesthood and kept multitudes of the human race in the chains of a most degrading bondage, as well as giving them a false hope of the forgiveness of sins. By its delusion of purgatory it fills its coffers with money and terrifies its people with a vain imagination. By its doctrine of Papal Infallibility, it places beyond all dispute the accurate description of the Pope of Rome given in the Westminster Confession of Faith, which is founded upon Holy Writ: 'There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but is that anti-Christ, that man of sin and son of perdition, that exalteth himself against Christ, and all that is called God'."

The betrayal of the Protestant Church into the hands of her ancient enemy, the Vatican, continued when, like his predecessor, Dr Fisher, the present Archbishop of Canterbury, Dr Ramsay, held

a meeting with the Pope at the Vatican in March 1966. Amidst elaborate preparations, the widest press publicity, and witnessed by clerical and lay representatives from many churches, the two religious leaders exchanged greetings. Dr Ramsay expressed the hope of "Increasing dialogue between theologians, Roman Catholic and Anglican, and of other traditions". And the Pope on his part longed for the time when, "we may merit the supreme grace of true and perfect unity in faith and communion". This interesting contact by the ecclesiastical head of the Church of England with the papacy indicated how the movement towards Rome was growing in strength, and how little attention is now being paid to the past history of the Church of England or to her own Protestant Thirty-nine Articles. The Synod in May, 1966 in a Resolution condemning the Anti-Reformation meeting at Rome, gives a brief outline of the historical events which led to and largely moulded the separate Protestant position and beliefs of the English Church, and goes on to say:

"In the light of all this, Dr Ramsay's meeting with the Pope has been a determined and organised effort to break through and to break away from those doctrines, principles and practices of a Reformed and Protestant character still remaining in the present Church of England. Surely, even with all the talk about doctrinal differences which are to be discussed, the Archbishop can have no illusions as to Rome ever discussing a change in their doctrine of the Mass. This would be almost the end of the Roman Catholic religion. Are, therefore, Dr Ramsay and his theologians to discuss the possibility of the Church of England officially moving towards the Romish doctrine of the Mass? It seems to us that there will be an emphasis upon how far the Church of England can accommodate itself to the false doctrines and practices of Rome; but there will be no question of Roman Catholic theologians discussing any accommodating or fundamental alteration in Romish doctrines and practices. Dr Ramsay knows, and we do, that the Pope and priest have made it clear in recent utterances that there can be no change of Romish dogma, but that there must be submission to the Pope by all who seek to enter full unity with the Roman Catholic Church. It is, of course, absurd to even think that any discussion will have in view bringing the Roman theologians to consider favourably any of the fundamental Protestant and Reformed doctrines and practices which were primarily concerned in bringing about the Reformation in England and elsewhere."

The serious danger of the unity of his own Church being destroyed by the Archbishop's Romanising activities in his pursuit of union with Rome, for which he had received no mandate or authority from the English Church, is emphasised by these events. But it seemed unlikely to exercise any restraint upon his zeal for Rome, or even influence or interrupt the inter-Church relations of the Church of Scotland with the English Church. The Synod further decided that an Article on "Papal Infallibility and the Cult of Mary" from the pen of Rev. D. MacLean, which appeared in the Free Presbyterian Magazine of January, 1963 should with slight changes be sent to every minister of the Church of Scotland, and an article on the Sabbath included with it.

MORAL DECLINE AND LAWLESSNESS

Sombre evidence of the declining influence of the Christian faith in Britain in the nineteen-sixties was afforded by the worsening morals of the people, a fact clearly seen in the tendency to treat lawbreakers more leniently. Public opinion, no longer shaped by the holy teachings of God's Word, was easily swayed by the specious arguments of social reformers apparently bent upon eradicating the element of retribution from the penalties for serious crimes. So that at a time when all forms of crime were on the increase, and when crimes of violence were becoming frighteningly prevalent, penalties, instead of becoming more deterrent, were relaxed. This trend, especially as it bore upon the penalty for murder, and other manifestations of the growing tolerance of transgressions of God's law received attention by our Church at a succession of Synods during the period.

In 1962 a Resolution re Capital Punishment referred to the clear requirement of Scripture that murder be punished with death. It concluded:

> "From the above instances, it is evident that the infliction of the death penalty on the murderer by the civil magistrate is a punishment which is based upon the divine revelation of God's mind in the Holy Scriptures. The matter is solemn, and dreadful, and serious, and the Government of this country should not be swayed to depart from Holy Writ on this particular matter, or any other matter, by those who have no clear understanding of the scriptural principles involved. Other arguments, however plausable they

may seem in themselves, can only bring forth evil fruits, the inevitable result of departing from the fountain of divine wisdom found in the Word of God. The Synod, therefore, appeal to the British Government to retain the death penalty for the crime of murder, as the abolition of capital punishment would be an insult to the Majesty of Heaven and the cause of bringing divine displeasure upon our beloved land."

The question of restoring some form of corporal punishment as a check on the crimes of violence was one that was also considered, and approval given to a motion of Synod in 1966 to this effect, accompanies by a renewed request that capital punishment be re-introduced. The deterrent effect of these criminal measures was not the deciding factor in the Synod's decision, but the great fact that crime must receive adequate punishment and members of society be thus protected.

The Synod was also greatly disturbed by the tolerant attitude adopted in some government quarters towards unnatural vice, particularly homosexuality, or as the Bible calls it, sodomy. A Protest re Sexual Offences Bill was made by the 1966 Synod. This Bill had been held up by the sudden dissolution of Parliament, but it was feared that it would be speedily brought forward in the new Parliament.

"This Bill has as its aim the legalising of homosexuality between consenting adults above a certain age, and is an embracing of the recommendation of the Wolfenden Report which was rejected by a previous Government some years ago. We deplore the attitude of the majority of the members of the House of Commons in the discussion which took place when the Bill passed its second reading, as we also deplore that of the Archbishops of Canterbury and York, when a similar Bill was before the House of Lords. The Scriptures of the Old and New Testaments which are our only infallible guide in these matters, solemnly condemn the sin of sodomy, showing that it is abominable in the sight of God, and will be justly punished by divine wrath. The sin of sodomy is among the sins forbidden in Israel under the divine law, which is binding on us as well as on the Israelites, and their rulers were held responsible to God for the punishment of those guilty of it. On whose authority, it may be asked, do the present legislators of Britain abrogate a law which was so manifestly based on the Law of God? Let the present legislators of Britain bear in mind that they

also are responsible to God for the maintenance of laws which were handed down to them, and that God will require at their hands any retrograde steps such as are at present proposed in this matter."

In the following year the National Health Service (Family Planning) Bill came under review of the Synod which deplored its provision to give advice and provide appliances to unmarried persons, and feared that among other objectionable features of the Bill, it would undoubtedly have the effect of encouraging immorality. The Bill applied only to England and Wales, but its total effect was to further debase the moral state of the nation.

The great increase in gambling was also deplored in a Resolution on the subject in 1967. This was easily traceable to the passing of the Betting and Gambling Act of 1960, and even the Home Secretary had admitted that the few controls contained in the Act were quite unequal to curbing the excesses and crimes that had been the fruit of that misguided piece of legislation. By introducing its Premium Bonds scheme the Government itself had given an impetus to all forms of gambling.

THE HOLLAND HOUSE AFFAIR

The ecumenical party in the Church of Scotland was a strong, aggressive force in the Church, active in promoting schemes of union, seen particularly in the attempt of their leaders to foist upon the Church by subtle and, it seems also by covert methods the policy of introducing bishops into the courts of the Presbyterian Church. By such means the Church would be deprived of her Presbyterian character and conditioned for ultimate union with Rome. The rejection of Dr Craig's Report by the General Assembly in 1957 did not put an end to this disastrous policy. One particular attempt was made by the leaders of the Church of Scotland in 1966 to come to a private agreement or "Covenant of Union" with representatives of other Churches, binding the Church to this episcopal policy, and is known as "The Holland House Affair".

Briefly, this was an attempt by a Church of Scotland Committee on which well-known ecumenical leaders were strongly represented, to commit the Church under a scheme known as the "Covenent of Union", to unite under bishops with the Episcopalians, and the decision once taken would be irreversible. This Committee met and

conferred with Committees of the Church of England, the Episcopal Church of Scotland and the Presbyterian Church of England in Holland House, a residence of the University of Edinburgh, where from the 5th to the 7th of January, 1966 the final reports of their conversations were agreed upon. The orders given to the Special Committee by the General Assembly were quite definite. The subjects they were authorised to discuss concerned the meaning of Church Unity, Validity of Ministerial Orders, Doctrine of Holy Communion, and Apostolic Succession. Later on three further questions were added; The Church as Royal Priesthood, the Place of the Laity in the Church, and the Relations between Church and State. At no time was permission given to bring forward proposals for union between the Church of Scotland and any Anglican Church, although the Committee, first appointed in 1960, was renewed in 1963 and again in 1965. Professor Henderson of the Chair of Systematic Theology at Glasgow University who took part in these meetings, says: "The Holland House Affair was an attempt made by the ecumenical majority on the Special Committee to disobey the orders of the General Assembly of 1960, 1963 and 1965, and to bring specific proposals for a union with the Scottish Episcopal Church before the General Assembly of 1966."

These proposals are contained in a Report called the "Grey Document", and committed the Church of Scotland by "Covenant" to unite with the Scottish Episcopal Church in 15 years' time. The present ministers of the Church of Scotland were to be tolerated, but all future ordinations to the ministry would be at the hands of the bishop and in return inter-communion would be permitted. The "Covenant" in the Grey Document, underlined by being written in italics, states, "must express the passing of the point of no return for both Churches; we are committed, and committed irrevocably". This meant a total surrender of all her Presbyterian principles had the scheme ever materialised.

What looked like a secret Episcopal plot, however, came prematurely to light when the Grey Document fell into the hands of the Press. Prof. Henderson says: "The scene was now finally set for the Holland House Affair and its exposure. In the early hours of the morning of 5th January, when the Church of England delegates were already travelling northward and the Grey Document lay in Holland House among the papers to be dealt with at the Conference, the Scottish Daily Express published an outline of its contents." Other

Scottish newspapers were not slow to join in the exchanges which followed. At first denials were issued that any such proposals existed, accompanied by furious attacks on the Press in both the Convocation of Canterbury and the General Assembly, then cautious admissions, and finally, the whole affair was allowed to die a natural death. The full inside account of this remarkable episode in ecumenical history is given by Professor Henderson who was in close contact with the ecumenical party of the Church of Scotland, in his illuminating and interesting book, "Power without Glory", published in 1967. This alarming development was discussed in the Synod in that same year as illustrating the steady and constant threat to Presbyterianism arising from the ecumenical party in the Church of Scotland.

A timely statement on Presbyterian Church Government was adopted by the Synod in the previous year, re-affirming its belief in the main principles of Presbyterian Church Order as revealed in the New Testament. These are: (1) The election of office-bearers by the people, or popular election. (2) The office of bishop and elder are identical. (3) In each church there should be a plurality of elders acting together in Church rule. (4) Ordination is an act of Presbytery. (5) Privilege of appeal from lower to higher courts. (6) Sole Headship of Christ over the Church. The form of Church Government called Independency embraces only three of these principles, and the other alternative, Prelacy, takes in not one of them, thus fully betraying its unscripturalness.

INDUCTIONS AND NEW BUILDINGS

Five ministers were translated to new charges in 1965 and 1966. The vacancy at Greenock created by the death of Rev. James MacLeod in 1963 was filled on 3rd March, 1965, when Rev. Lachlan MacLeod was translated there from Uig, Lewis. In only nine months Uig obtained a new pastor, for Rev. D.J. MacAskill, M.A., formerly of Raasay, was inducted on 13th December. While serving at Ingwenya Mission, Rhodesia, Rev. A.E.W. MacDonald, M.A., accepted a call to Gairloch, and was inducted there on 17th November, 1965. On the 30th of the same month Rev. D.A. MacLean, M.A., was inducted at Halkirk to the joint charge of that place and Helmsdale, thus leaving Portnalong and Bracadale vacant. In the following year on 21st June, Rev. Fraser MacDonald, M.A., was translated from North Tolsta to Portree. The first ordination and induction performed by the

Rhodesian Presbytery took place on 2nd June, 1966, when Ingwenya received a new minister and missionary in the person of Rev. Aaron Ndebele. A place of worship was opened in each of these years. On 29th May, 1965, a newly acquired church building in Argyll Street, Dunoon, took the place of the old church in Alfred Street. And in August, 1966, the Stornoway congregation began to use a newly-built hall adjoining the church and in every way suited to the purpose of holding prayer meetings and extra services. Across the Atlantic another church was opened for worship. This was in Winnipeg where the building on McGee Street had to be given up, but the proceeds of sale sufficed to pay for a smaller church. It was opened in May, 1965. In a day when so many ecclesiastical buildings have fallen into disuse, it is good to be able to record that here and there some new ones are coming into use for the scriptural worship of the living God.

CHAPTER 8

(Rhodesian Mission 1956-1970)

1956 deputation: Revs. R.R. Sinclair and D. MacLean — More new workers — Prospects at Mbuma — Illness and death of Rev. J.S. Fraser — Rev. A.E.W. MacDonald goes to Ingwenya — Hospital at Mbuma: seven additions to staff — Presbytery formed — Teacher training: new Psalm Book: new buildings — 1965 deputy: Rev. D. MacLean — Political changes and their effects — Staff changes — 1968 deputy: Rev. A.F. MacKay, M.A. — Secondary education: Dr James Tallach: new constitution for Committee — Dutch support — A work approved by God.

1956 DEPUTATION, REVS. R.R. SINCLAIR AND D. MACLEAN

For over two decades the Mission had had no visits from church deputies, although for some years the Mission staff had been desirous that a deputation would go out to survey the post-war situation and make personal contact with the growing African Church. The 1955 Synod decided, therefore, to send a deputation consisting of Revs. R.R. Sinclair and D. MacLean to investigate conditions at the Mission, and to endeavour to resolve such religious, educational, social and financial problems as then presented themselves. It was hoped also that the visit would be an encouragement to the European staff in view of the trials through which they had recently passed. When the deputies arrived at Ingwenya on 16th February, 1956 after a good voyage and rail journey, they received a cordial welcome. Their travels thereafter took them over the whole mission field, and the comprehensive and interesting Report of their activities given to the Synod on their return presented a full and clear view of the extensive and growing mission cause maintained by the Church in that part of Africa. The Report set in true perspective the field of missionary enterprise which our Church has been led to cultivate in Rhodesia, by acknowledging that in the Lord's goodness when doors to mission work in other parts of the world were being steadily closed by Governments hostile to the Gospel, a field of missionary labour should have remained open to our Church in such favourable conditions. "In our judgment," the Report said, "the situation shows the singular providence of God in so guiding the fathers of our Church to set up this Mission in a land where, at this dark hour in the world's

history, outward conditions are favourable to our work."

At a communion held at Ingwenya at the beginning of March, the deputies had opportunity to observe the demeanour of the people at public worship and the conducting of church affairs by the Kirk-session. They concluded that the missionaries and office-bearers were as concerned to maintain scriptural standards as the home Church. This opinion was confirmed by what they observed at other communions later. More than 200 people attended the services that first communion Sabbath, and Africans and Europeans sat together at the Lord's Table in Gospel unity and communion, served by two African elders with the solemnity and decorum becoming such a service. Later, in the middle of March a communion was held at Zenka in the Shangani Reserve, and again the deputies witnessed the same attentiveness to the preaching of the Word and the same seriousness marking all the services. Here where the Radasi secession had had no effect on the congregation, attendances were larger. The new church could not hold all who came to the main service on the Sabbath, and at least 200 people had to go to the old school building where an elder addressed them. Three tables were served that day, and probably over 400 persons heard the Word preached.

Visits paid to kraal schools reached only after rough journeys over forest tracks were rewarded by the presence of all the scholars and many adults, often too many to be accommodated under a classroom roof. So, often enough it was in the open under the shade of convenient trees that services were held. One visit was described thus: "The service was held in an immense thatched kraal school. Two hundred children were arranged compactly nearest the preacher, some of them sitting on the hard mud floor on either side. And at the back and round the walls of this commodious African school, there were about 100 adults, young men and women and old men and women. With the glare of an African sun penetrating through the square open spaces in the thick mud walls which stand for windows, and through the open spaces between the thatch and the top of the walls, and the warm atmosphere, along with the varied and bright coloured attire of the women — this crowded scene — presented to the eye and mind, was indeed a characteristic African one, right out in the bush. The preacher had a quiet, attentive audience of 300 souls, whose eyes were fixed upon him as he spoke on "the beginning of the Gospel of Jesus Christ, the Son of God" — (Mark 1, v. 1). One African man said afterwards to the interpreter, Alex. Mpofu, that he

had heard the Word of God preached for a long time, but never explained as it was today. The man, it is thought, did not belong to our Church. Afterwards, we shook hands with scores of men and women and children who waited to meet us."

The educational side of the work was naturally of great interest to the deputies. It had been so long the principal "handmaid" to religion that they were pleased to find that native education was recognised by the Government of the colony as a task which still could not be accomplished without the help and co-operation of the various Christian missions. So, like the earlier deputies, those in 1956 concluded that the work done in the various schools, and the newer work of training teachers were a very important part of the Church's activities in Africa. When the question of whether to educate or not to educate resolved itself into the alternatives of Bible or no Bible, preaching of the Gospel or no preaching of the Gospel, the answer was clear. So, on this subject the Deputies' Report read: "Education is intimately linked up with the spiritual and Gospel functions of the Mission, having in view the spiritual enlightenment and salvation of precious souls in a dark heathen environment. Children of all ages are taught to read and write; through the schools they come to read and possess a copy of the Bible and to learn of the contents of God's Word in the religious instruction given daily. They are instructed also as to moral conduct, manners, work, clothing, cleanliness and everything related to the life of a Christian community. All this is brought to bear upon thousands of African children in our Mission along with instruction in the usual subjects. Instead of witchcraft on the one hand and the heresies of modernism on the other, the good seed of the kingdom of God is being sown in the minds of many young Africans." At this time the Mission had 30 schools and a total of 96 teachers serving the needs of about 3,400 pupils. Then there was the Teacher Training Centre at Mbuma where 48 students were being prepared for their profession by Rev. James S. Fraser and Miss K.M. MacAulay, M.A.

Before returning home the deputies learned from Mr Fraser the details of a Five-Year Plan in Education which the Southern Rhodesian Government were about to introduce. Mr Fraser described it as revolutionary in character but very welcome. Among its features were the following:— all children were to be given five years of education, and it was to begin at an earlier age, from seven to ten years. Large numbers of teachers were to be trained to teach the

higher classes in Primary Schools. To this end Secondary education and Teacher Training were both to be increased in volume. Our own Mission was already in the Teacher Training field; it only remained that we make a beginning with Secondary Education, and the staff were of the opinion that a start should be made with the two-year Rhodesian Junior Certificate Course at Ingwenya in 1958. With the announcement of the Five-Year Plan there arose in many minds the question whether it marked the beginning in Southern Rhodesia of a trend already begun elsewhere, namely, for Governments to take over the full operation of Native Education. There was no guarantee that this would not happen ultimately, but Mr Garfield Todd, the Prime Minister, himself an ex-missionary, said that he hoped this would not happen, and that it could not happen meantime for financial reasons. He wholeheartedly believed in the existing efficient partnership between the African people, the Missions and the Government. The deputies, their arduous and large task accomplished, returned home by air, arriving at London on 18th April.

MORE NEW WORKERS

Expansion in the field of education meant, of course, more buildings, more staff, more transport and more funds. Mr Tallach moved from Mbuma to Ingwenya in February 1957 and began putting up buildings there for the projected Secondary School. The cost of this was borne by the Department of Education. Mr Fraser, hard pressed by the variety of tasks and amount of work facing him at Mbuma welcomed two assistants during 1957. The first was an old friend and fellow-labourer, now in the field as an ordained minister. Mr Petros Mzamo had completed his divinity training and gone to Scotland where on the 14th May he was ordained at Inverness. Returning to Mbuma in June the new minister at once began to give much needed help in the church work, especially in the more distant preaching stations. The other helper was altogether new to the work. This was Mr Jan Van Woerden, a native of Holland, who had come over to London during the war while in the Dutch army. In London Mr Van Woerden, who had been a mechanic, began to train as a male nurse and in due time qualified as such. He attended the Free Presbyterian services and found the Saviour in the use of the means of grace. From this developed a deep interest in the Mission in Africa which resulted in his eventual arrival as a member of the staff at Mbuma in

November. Dispensary work both at Mbuma and at outstations which he visited with Rev. P. Mzamo became his chief work.

The staff requirements on the educational side were only partly met by the arrival at Ingwenya in October of Miss Ishbel MacCuish, M.A., whose home was at Toward Lighthouse, Dunoon. Miss Jane Mackay had waited until December the previous year before going on furlough; after that, for most of 1957 Miss Nicolson ran the Primary School on her own until Miss MacCuish's arrival brought some much appreciated assistance during the final term. The latter, of course, was due to take charge of the new secondary work to begin in January, 1958. This still left the need for a teacher to take over Mr Fraser's teacher training work, another to assist in the Primary School at Ingwenya, and yet another for Zenka where it was desirable that the school should go up to Standard 6 and have extended boarding facilities to relieve the pressure for these at Ingwenya. After a period of leave Miss Mackay returned to Ingwenya, so the Primary School there was again fully staffed. An appeal for funds to replace worn-out vehicles was made in July, and by the end of 1957 a sum of £1,360 was donated thus permitting the purchase of a new lorry and two cars. Funds at this time were low, and even if Mr Tallach had not been engaged in the Government-sponsored work at Ingwenya, none of the buildings required at Mbuma and Zenka could have been proceeded with.

PROSPECTS AT MBUMA

The Report made by Mr Fraser to the Synod in 1958 was his last. Ere another year had run, his earthly course had ended. In that Report he referred to the likelihood of Mbuma's greatest drawback, lack of population, being overcome in the providence of God. "Since we began work at Mbuma in January, 1954, we have had misgivings regarding the suitability of the place as a centre of missionary activity. It has certain very obvious disadvantages, the chief being the fewness of its inhabitants. While we all along appreciated that it is an admirable centre for the administration of our stations in the western part of the Shangani Reserve, the fact that the congregation and Practising School (the kraal school in which our students practice teaching) were never likely to grow to any great extent, has been a source of real concern. Representations were made time and again to Native Commissioners to settle near Mbuma some of the many

families being transferred to the Shangani Reserve from other parts of the country, but for a long time our appeals bore no fruit. It was, therefore, with great relief and gratitude that we learned three months ago from Mr Trollip, Native Commissioner at Nkai, that he intended settling forty-five families in the Mbuma district in the course of this year. Preparations are being made for the sinking of bore-holes for the use of the newcomers along a ridge of high land to the south of the mission. If water is obtained, the people who all come from the Gwaii Forest, will be transported here in Government trucks in July. It would appear that most of them will be placed within two miles of the mission, and that all will be within easy reach of church and school. The coming of these people is, of course, dependent on an adequate supply of water being found for them, but we feel that in this matter the Lord's guiding hand is in and above the plans of Native Commissioners and other Government officials, and that He is about to open a door of great opportunity and usefulness to us as a mission. So far as Mr Trollip knows, the majority of the people to be settled around Mbuma have never been under the influence of any missionary society."

The influx of these new settlers would add greatly to the work at Mbuma, where the means to cope with the regular school work and religious services were already too scanty; and but for the self-denying and steady labours of the godly African elders and men who gave so ungrudgingly their time and services without thought of reward, very few of the villages would have been touched by Gospel influences. These were often the target of the active, relentless persecution of the heathen people among whom they came preaching the message of salvation. As Mr Fraser reported, "In Africa, as in Scotland, the Church owes much to elders, deacons, and members who love the Lord and count it a privilege to declare His great Name to their fellow-sinners. At few indeed of our many stations in Shangani would the good news from heaven be proclaimed on the Lord's Day, were it not that men like Philemon Ndebele and his son, Aaron, give freely of their services without hope or thought of reward in this world. Of our twenty-four stations, nineteen get regular Sabbath supply; the remaining five are supplied only occasionally. Mr Mzamo and I take the services at Mbuma on alternate Sabbaths. One of us supplies Zenka once a month, and we visit Mpakama and Magazi regularly. At a few other stations we may spend a weekend once or twice a year, but nearly half of our congregations never have their Sabbath services

conducted by a minister. Nevertheless, the work goes on, thanks to our lay preachers. It is they too who bear the brunt of the heathen's rage against the Lord and His Anointed. Only the boldest of Christ's enemies will openly attack a missionary, but our lay preachers are daily exposed to the censure and enmity of the many who resent Christianity and all it stands for. Their lives are under the close scrutiny of neighbours who would rejoice to find a blemish or inconsistency and whose favourite topic at their beer-drinks is the odd and unsociable way of the Christian. In times of distress such as when rain fails or when the Army worm devours the crops, it is always the Christians who are blamed. The 'Amadlosi' (spirits of ancestors) are wroth with the whole community, it is claimed, on account of the Christians' refusal to join in their worship. In the Zenka district the opposition and false accusations of the heathen reached a climax last year and were keenly felt by many of our people including the Zenka elders. We are apt to forget that in spite of years of contact with civilization and Christianity, the majority of Africans around us are still steeped in heathenism. Sometimes we get sharp and painful reminders that this is indeed so. One such reminder I was given one night last week when I had occasion to pass near a village where a beer-drink was in progress. The sinister message beaten out by the drums, the tramp of dancing feet, the high-pitched singing of the drunken women and the obscene laughter of drunk-sodden men, all combined to give the impression, so vividly described by Brainerd that one was standing within the precincts of hell."

ILLNESS AND DEATH OF REV. J.S. FRASER

In June, 1958 Mr Miller went on furlough and later informed the Committee that he would not be able to renew his contract. During the six years he had been engaged in the work Mr Miller had carried out his varied tasks efficiently and energetically, and the period of his supervision at Ingwenya had resulted in a number of improvements in the living conditions of the European staff. As Mr Mzamo had to take over the superintendence of all the schools which had been under Mr Miller's care, the amount of assistance he was able to give Mr Fraser diminished. The latter's strength was obviously declining, but a marked improvement in his wife's health and the prospect of returning home at the end of the year helped to strengthen him for the remainder of the year's work. Mr Van Woerden had removed in April

to Zenka to conduct a clinic there and promote the Gospel in other ways also. The staff situation at Mbuma was therefore much what it had been in the second year of Teacher Training. In December Mr Fraser became ill and when the gravity of his condition was realised, he was removed to hospital in Bulawayo. During the next four months of weary suffering from pain and oppressive weakness, he was carefully nursed, and no effort or attention was spared which experienced doctors could give him, but it all proved of no avail. Some virus was responsible for his condition, and although an expensive drug was sent for from America, nothing seemed to have any effect in arresting the course of the disease. During the months of illness he continued to direct the work of the Mission from his sick bed. Mr Van Woerden said: "After having talked on business matters for some time, with effort, forcing his weary brain to concentrate, he would suddenly whisper with a sigh: 'It is quiet now, let us have a few words of prayer, before we are disturbed.' The last time I saw him, when he was still able to speak a little, he said with a weary voice: 'Not my will, but Thy Will be done. I am seeing that in a different light now.' We trust that he is now seeing that in a clearer light still, as he is no longer looking as through a glass darkly, but face to face, knowing, even as he is known." He passed away on Saturday, 28th March, 1959, to be for ever with the Lord. He was buried in the small cemetery at Ingwenya near the grave of Rev. J.B. Radasi, our first missionary at Ingwenya. The funeral service was attended by about 2,000 people, of whom Africans formed the greater part, amidst deep lamentation. They had lost a faithful servant of Christ's own choosing who had proved his love to the souls of the African people, and endeared himself because of his devotion to their temporal and spiritual welfare for the long period of 20 years of unsparing, disinterested service.

The Home Church received the news with widespread grief. As the Mission in Rhodesia had for many years been so closely associated with Mr Fraser and his work, and the interest of the Home Church stimulated and maintained by his very full and informative Reports to the Synod covering every aspect of the Mission's work, the great loss of this fine missionary was fully realised, and great sympathy was felt for the Africans in their sorrow. The Synod when it met in May, 1959, passed the following Tribute:

> "The Synod desire to express their deep sense of grief and loss occasioned by the death of our respected and beloved missionary, the Rev. James Fraser. During Mr Fraser's very early youth, while

resident in the North of Scotland, he came under the saving power of the Truth and from then on his heart was devoted in an ever-increasing degree, to the work of the Gospel. In a very remarkable way providence pointed him to our Mission in Rhodesia and guided his steps there. In 1947 he proceeded to Zenka and later to Mbuma, Shangani. There his labours were very extensive and exacting, including medical and educational work as well as the more usual work of the Gospel.

"As a missionary, Mr Fraser was endowed and equipped in a way quite exceptional with those qualities of character which the requirements of missionary work demand. To all his work he brought a heart devoted in Gospel love, on the one hand to his Lord and Redeemer, and on the other hand to the highest spiritual good of the Africans under his care. That much blessing attended these labours is abundantly evident, although the Great Day alone will reveal the full extent of that blessing. In the midst of abounding usefulness, news of Mr Fraser's death at the early age of 45 years came as a shock to all interested in the prosperity of the Mission. The Synod's desire is to bow in humble submission to the sovereign will of Him whose 'Way is in the sea, whose footsteps are not known'. Doubtless, in the inscrutable will and purpose of the Most High, the the work of the Rev. James Fraser on earth was finished, and he has gone to receive his crown.

> "Who sow in tears, a reaping time
> of joy enjoy they shall.
> That man, who bearing precious seed,
> in going forth doth mourn,
> He doubtless, bringing back his sheaves,
> rejoicing shall return." (Psalm 126, v. 5, 6)

"The Synod desire to extend to the sorrowing widow and children, Mr Fraser's mother and sisters, their heartfelt sympathy. The Synod also take this opportunity to express their sympathy with our people in the Mission, both European and African. Their earnest desire and prayer is that the Lord of the vineyard would graciously raise up such as will take the place of their beloved missionary."

At this juncture of the Mission's history, the loss of Mr Fraser was a calamity which was felt down to the remotest detail of the mission work. It occurred at a time when the rapidly expanding educational schemes which the Government were financing so generously, and the

settlement of families from other parts of the country in the Shangani Reserve called for more teachers and ministers. The removal of Mr Fraser was a mysterious providence which had a stunning and bewildering effect upon our African Mission people, and these were not forgotten by the Synod. A message of sympathy was sent to the whole Rhodesian Mission to the following effect:

"While we in the Church of Scotland feel deeply the loss incurred in the death of the Rev. James Fraser, we realise that you feel that loss in an especial way. He was for many years the Lord's Messenger to your souls and showed by the fervency and extent of his labours how much he desired that your souls would be saved through the precious blood of Christ which can cleanse from all sin.

"In the experience of many of you, Christ in the Word of God was made precious to you. The taking away of Mr Fraser is a loud call to you to pray to the Lord of the harvest to send out other labourers to labour among you teaching you the Word of God. Such men, being pastors after God's own heart, would feed you with the knowledge and understanding of divine Truth.

"Others of you, sad to say, are still in your sins. Christ is not precious to you, and the Word of God has no effect upon you. The death of Mr Fraser is a loud call to you also, reminding you that if God continue to be silent to you until the day of your death, you must reap the wages of sin in a lost eternity. How you should pray that God would not be silent to you but that He would speak to you. For the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. (John 5, v. 25)

"We extend to you our deepest sympathy on the loss of one who was as a shepherd among you and encouraged you to look to the Good Shepherd Who, having died, now lives, and is alive for evermore to supply the needs of all who put their trust in Him. 'He shall feed his flock like a shepherd; He shall gather the lambs with his arm and carry them in His bosom and shall gently lead those that are with young.' (Isaiah 40, v. 11)"

REV. A.E.W. MACDONALD GOES TO INGWENYA

Within five months of Mr Fraser's death, another minister expressed himself as willing to go out to the Mission. This was Rev. Alfred E.W. MacDonald, M.A., a native of Oban, who before studying for the ministry had been teaching in Secondary Schools at

Wick and Stornoway. In August, 1959 he left Scotland for Ingwenya where he addressed himself to the variety of tasks which lie to the hands of every ordained missionary. Behind him in Scotland Mr Donald M. Campbell, a native of Lewis was studying divinity with a view to joining the Mission staff. Mr Fraser had occupied such a central and key position in the Mission that it was not easy to make such adjustments to the educational side especially as now became necessary. The Teacher Training department moved to Ingwenya for 1959 (that had already been planned); but as no new staff presented themselves, the work ceased at the end of that year, and Miss Macaulay, accompanied by Miss Jane Mackay, returned to Scotland after four years of successful labour. The cessation of this branch was bound to affect the supply of suitable teachers for the Mission's schools, and was also a great disappointment to the many applicants awaiting places in the Training Centre.

Mrs Fraser with her three children left the Mission in April, 1959. She had had a serious illness in 1956 from which she never fully recovered, and her sister, Miss Margaret Finlayson, a nurse, had been with her for much of the intervening period, helping also with the dispensary work. She died in hospital in Inverness in May, 1961, leaving behind her three young children now deprived of both their parents — too often the price that must be paid in foreign mission work! For twelve years she had shared the hardships and anxieties of her late husband's labours, and employed her own nursing skill to relieve sickness and pain. Mr James Stewart, a senior official in the Native Education Department, and a link with earlier times, retired and also left for Scotland with his wife and family in September. All his days in Rhodesia he had been a firm friend of the Mission, and his Bulawayo home had always been open to the missionaries, so that his going left a large blank. In a parting address to teachers and pupils at Ingwenya, he stressed the danger that teachers would be so obsessed with getting good examination results that they would forget that the humblest and least promising child had a soul, and for that reason was as deserving of careful consideration and teaching as his more intelligent companions.

HOSPITAL AT MBUMA: SEVEN ADDITIONS TO STAFF

After Mr Fraser's death Mr Van Woerden returned to Mbuma to run the dispensary, and ere long began to formulate plans for a

hospital there. It was reckoned that a thirty-bed institution might be constructed for around £2,500. The home committee began to give serious consideration to the project in 1960. A year later the Synod approved the hospital project, and land at Mbuma was prepared and building began. Before the end of the year a 15-bed hospital was ready and in use under Mr Van Woerden's superintendence. He was back from leave in Holland and Britain where he had undergone a short course in Pathology and Laboratory Methods. Assisting him were two nursing sisters. One was Miss Margaret Finlayson who at the end of the year became his wife. The other was Miss Catherine Tallach, older sister of Mr James Tallach, the builder. An African staff of four completed the establishment at that time.

The year 1961 was remarkable for the number of additions made to the staff. The two new nurses have been mentioned. There was the welcome addition of a minister, for Rev. D.M. Campbell arrived at Ingwenya in September. In January, 1962 he removed to Zenka to take charge of that large and busy station. Three teachers also went out; Miss Marion Graham, M.A., Miss Lillian Fraser and Miss H. Mackenzie, and early in 1962 they were joined by yet another teacher, Miss H. MacLennan, M.A. There can be little doubt that in the inscrutable but wonderful providence of God a connection can be traced between the upsurge of seven recruits for the work in ten months and the death of Rev. J.S. Fraser. His passing undoubtedly focused attention on the needs of the rapidly expanding Mission. "This is the Lord's doing; it is marvellous in our eyes." (Psalm 118, v. 23.)

It may be well to examine the disposition of the greatly augmented staff at the beginning of 1962. At Ingwenya the Primary School had Mr Aaron Ndbele for its head. When Rev. A.E.W. MacDonald left for home in December 1961, Mr Ndbele was transferred from Zenka. Long experience in preaching in Shangani now served him well, for the main burden of the Ingwenya services fell on him. Miss McCuish had gone on leave and the Secondary School had as teachers Miss MacLennan, Miss Graham and Miss Mackenzie with the first-named as Principal. At Zenka, as mentioned, Rev. D.M. Campbell had charge of the station and its 14 satellite schools, and Miss Fraser replaced Mr Ndbele in the 700 pupil Primary School which now went up to Standard 4. At Mbuma Rev. P. Mzamo had charge of the church work and the group of kraal schools, many of them far distant from the head-station. Here too was the hospital with its European

staff of three, already described. Mr James Tallach was engaged, as he had been for several years, in putting up buildings and other installations at all three places. On leave was Miss Nicolson. Her godly mother had died in March, 1961. The Mission had been faithfully served by Mrs Nicolson who had accompanied her daughter to the Mission field and gave freely her services to the work of the Mission and, in some aspects of domestic work, the benefit of her trained experience, with no desire or thought of recognition. After a long life of useful service she was called away to her everlasting reward after some months of sickness patiently borne. From the Synod in 1961 Miss Nicolson received a letter of sympathy in which the services of her mother were duly acknowledged: "The Synod, in particular, records its deep appreciation of your mother's labours on the Mission in Southern Rhodesia. Although she was not an official member of the staff, she was as deeply interested and as fully engaged in the work as the others. Her presence, prayers, and warm-hearted desires for the promotion of Christ's cause there were a continual source of strength and encouragement to both African and European, in whose affections she held a very high place. Her removal by death has left a great blank deeply felt by all, but there is cause for great comfort that she is 'with Christ which is far better',"

PRESBYTERY FORMED

With a minister stationed at each of the three principal centres of work, the Foreign Mission Committee judged that the time was ripe for setting up a Presbytery in Southern Rhodesia. The Committee's proposals were: "(a) That Ingwenya, Zenka and Mbuma should be raised to the status of sanctioned charges; (b) that Rev. Alfred MacDonald be appointed to Ingwenya, Rev. Donald Campbell be appointed to Zenka, and Rev. Petros Mzamo to Mbuma, each Kirk-session to elect a representative elder to the Presbytery in the usual way; (c) The Presbytery to be called 'The Southern Rhodesian Presbytery of the Free Presbyterian Church of Scotland'; (d) The Presbytery to have the same powers as Presbyteries at home, and also to have authority to send one minister and one elder to represent them in the Synod if they so desire; (e) The Committee wish the Synod to pass a special motion to implement these recommendations."

The Synod unanimously, and with pleasure, agreed to this momentous step which meant, among other things, that the full

machinery for church government now lay in the hands of the office-bearers on the spot. A Mission had become a Mission-Church and henceforth an increasing load of responsibility would rest on the African Christians. It meant too that the spheres of labour of the several ministers were clearly defined, and every office-bearer knew exactly what his responsibilities were. The first two representatives sent by the Presbytery to a Synod, that of 1963, showed themselves equal to the responsibilities. They were Rev. P. Mzamo and Mr Alexander Mpofu. The former was unanimously elected Moderator of Synod, and it is believed that this was the first occasion on which an African minister presided over the supreme court of any Church in this country. Mr Mzamo carried out his duties well. His companion, Mr Mpofu, also impressed the home Church during his visit with his godliness and knowledge, and his ability as a speaker.

TEACHER TRAINING: NEW PSALM BOOK: NEW BUILDINGS

The closure of Teacher Training in December, 1959 soon made itself felt, and in 1962 steps were taken to restart this branch of the work. This time Zenka was selected as the station which possessed the best facilities, and a two-year course was begun there in January, 1963. Miss MacAulay and Miss McCuish both went out again from home to undertake this task. They were joined the next year by Miss Mary MacInnes, M.A., but for various reasons the expected numbers of students did not materialise, and the Teacher Training closed down finally at the end of 1964. The Government were now favouring a smaller number of large Teacher Training Centres run on inter-denominational lines. This was counter to our Mission's desire to use in its kraal schools teachers trained in the ways of our own Church.

The appearance of the whole book of Psalms in metre in the Sindebele language in 1962 supplied a great want in the public worship of the sanctuary where a very limited number of psalms in the native tongue were in use. This new Psalm Book was mainly the work of Rev. P. Mzamo, Mr James Tallach and Mr A. Ndebele, and with its dispatch to Rhodesia a remarkable providence is attached. The Trinitarian Bible Society undertook to bear the whole cost of printing and despatching these books. This was £1,000, and it is remarkable that soon after deciding to do this, the Society received a donation and a legacy, each of £500, from Free Presbyterian sources. The Mother's Catechism in the vernacular had been in use for some years in the

schools, and to this was also added a Sindebele version of the Westminster Shorter Catechism. Its cost was borne by Dutch friends who had become interested in the work through Mr Van Woerden. As time went on the interest grew and so did the financial support. The Clerk of the Foreign Mission Committee, Rev. Donald MacLean attended a meeting at Utrecht in July, 1964, where 3,000 persons attended and made a collection of £2,800.

Perhaps the most important items in the building programme carried out by Mr Tallach were two churches. Ingwenya's needs had for many years been served by a wood-framed, corrugated iron building that in its last twelve years or so had been improved by a small pulpit installed by Rev. Dr MacDonald while he was Superintendent. Not surprisingly the old building had become very shaky, and was also now far too small. It was therefore replaced by a fine brick building in 1960. This was built in the shape of a T and could accommodate 500 people. A fine pulpit and lectern were included in the furnishings, and proper pews fitted in the main part facing the pulpit. Four years later a commodious church building was erected at Mbuma and also well furnished. Worship could now be conducted in comfort and privacy regardless of sun, rain or cold; and with the possible exception of communion times, there was room inside for all who came to worship. In the four years following Mr Fraser's death more than twenty new buildings were put up in the three parts of the Mission plus a variety of other projects dealing with water, sanitation and electricity. The hospital at Mbuma was extended in 1963, thus increasing its capacity and improving its facilities. Miss R. Carmichael joined the nursing staff in April, 1964. Throughout this period and onwards (until 1971) Mr Tallach also acted as Treasurer of the three parts of the Mission. At this time the Mbuma Hospital funds were looked after by Mr Van Woerden.

1965 DEPUTY, REV. D. MACLEAN

The Synod at its 1964 meeting decided that it was time to send another deputy to view personally the present work and "make a fresh reappraisal of the religious, educational and financial structure of the Mission in view of the changing political and educational situation". The reference to the political situation arose from the great increase of nationalistic feeling and political activity in Southern Rhodesia, although at that time the Mission's activities were little affected by the

unrest. Rev. Donald MacLean, Clerk to the Foreign Mission Committee, and one of the previous two deputies of 1956, was chosen. Accordingly Mr MacLean left London on 5th January, 1965 for a seven-week's visit to the Mission. During this short period he travelled over most of the field, conducting services almost daily, and in one instance four in a day. He looked into all aspects of the work, and as a result was able to give a very comprehensive Report to the Synod in May.

He was able to tell of Africans gathering to hear the Word of life in numbers varying from dozens in the remoter areas to hundreds at the main stations. These experiences were convincing evidence of the rich possibilities for missionary activity still open to earnest, hard-working labourers. He was impressed with the medical work being done at the hospital, and at clinics conducted by a wide-ranging mobile clinic built on a Land Rover chassis and fully equipped. In the schools he found classrooms crowded with children eager to acquire an education, and receiving at the same time religious instruction in accordance with a syllabus prepared by the missionaries. Improvements in accommodation were all noted. As a result, Mr MacLean was able to make suggestions and recommendations to the Synod on a variety of matters, from Presbytery and Committee business to finance.

On the political side it appeared that the Mission's greatest danger arose from the activities of the African Nationalist Party whose policy laid emphasis on the need for a return to the Animistic worship of the past. Mr MacLean laid stress on the continuing necessity for looking on our Mission as a mission work still. "The field is still a missionary one. The majority of those who come to the services are unconverted, while those who do not come are either held in the darkness of heathendom or ensnared by the false light of perverted Christianity in the shape of modernism, cultism, or popery. Since we have been 60 years in Rhodesia, there is a grave danger of thinking we have become an institutional Church like we are at home. Nothing could be further from the truth, in my opinion, and this utterly wrong conception could stultify missionary endeavour and send the Mission astray along the wrong lines of development."

One of the recommendations made in the Report was that the Field Committee which in an informal way had been planning and overseeing the Mission's activities outside of the church work, should be formally established according to an agreed constitution. This was agreed to. So also was the suggestion that deputies be sent out from

the home Church more frequently, and a three-year interval was settled on. Two notable African Christians were missing from the ranks of those whom Mr MacLean had met on his earlier visit. One was John Mpofu, the African who had gone to Nkai in Rev. John Tallach's time, and whose long years of loving labour in the Redeemer's cause had been closely interwoven with the Mission's history, especially in Shangani. He went to his rest in 1961 not long after Mrs Nicolson, and his fervent prayers for the prosperity of the Gospel among his own people will be missed. He was skilled in the art of clothing Gospel teaching in vivid figures. "Long ago some white men took to Africa a valuable gift. It was wrapped in a fine woollen blanket. When the black man received the present, he unwrapped the blanket, had a look at the gift and cast it aside as useless. The blanket, however, he kept and proudly draped it around his shoulders." Then, eyes flashing, elder Mpofu thundered from the Ingwenya pulpit; "That is what you have done with God's unspeakable gift, Christ's Gospel. The blanket of Western Civilisation is all you wish to cover yourselves with." The other blank was that created by the death of John's oldest son, Alexander. When in Scotland in the summer of 1963, he had obviously been unwell. He was not long home in Nkai when he was struck down with a fatal illness. Thus in September, 1963 this notable son of a worthy father passed away, we believe, to glory. As a lay missionary along with Paul Ncube, he had done sterling service throughout Shangani, and his wisdom and godliness had been highly esteemed by the white missionaries whose loyal friend and helper he had constantly been. Yet the same Lord who was removing some servants from his vineyard, was raising up others. In 1964 it was announced that Mr Aaron Ndbele, teacher and elder, had been received as a student. Another nurse in the person of Miss Catherine Campbell, a sister of Rev. D.M. Campbell, arrived at the hospital in 1965 to take the place of Miss C. Tallach while she was on leave.

POLITICAL CHANGES AND THEIR EFFECTS

A great change took place in the political situation at the end of 1965. It was to have far-reaching effects upon all missionary work in Rhodesia. From the beginning of the country's history under white rule until 1953, Southern Rhodesia had been a self-governing colony of Great Britain. In 1953 it entered the Federation of Rhodesia along with Northern Rhodesia and Nyasaland. This did not work and the

Federation was dissolved in December, 1963. Following this, Nyasaland was given independence, but the conditions on which Britain offered the same status to Southern Rhodesia were unacceptable to the Government, headed by Mr Ian Smith. The result was a Unilateral Declaration of Independence on 11th November, 1965. Attempts a year later at a conference held on board H.M.S. "Tiger" to heal the breach failed; Rhodesia proceeded to sever her ties with this country, and the Labour Government applied severe economic and financial sanctions. One result was to reduce the amount which could be sent from this country to £600 per quarter, a most inadequate sum.

At the 1966 Synod, the first since U.D.I., the Foreign Mission Committee made it clear that it was no part of our Mission's functions to interfere in political affairs, but to confine itself to the evangelisation and education of the Africans. Confidence was expressed that the Mission staff would conduct themselves as law-abiding and responsible citizens. With U.D.I. there came, as had been expected, strong outbursts of feeling on the part of Africans in many parts of the country. Violence erupted, but Zenka was the only part of the Mission where damage was done. There a gang of youths burned down two classrooms. Threats were made against African teachers and elders, but the European staff were not molested. Similar gangs acted threateningly at Mbuma, but real trouble was providentially averted. Other missions did not escape so lightly, and this preservation deserved to be regarded as another instance of the Lord's kindness to us as a Church, and called forth our humble thanks to Him.

With the arrest and detention of such Nationalist leaders as Rev. N. Sitole and Joshua Nkomo, there was a lessening of the disturbances. Among organisations which were banned was the Zimbabwe Church, a political society notwithstanding its pretentions to be a church. It simply went "underground" to reappear under other names. Rev. D.M. Campbell told in his Report how, "Although the Zimbabwe Church was banned, people still meet on the Lord's Day under a new name. I have heard that one of their prominent 'ministers' must have a calabash of beer in front of him before he begins the meeting. He then calls solemnly on the spirits of his ancestors. Whenever the police approach such meetings, the 'worshippers' take up their hymn books (or psalm books, depending on the area) and start singing. When the police leave, the meeting reverts to what they had been discussing. It has been my opinion for some time, that the African Nationalist movement is at the core anti-

Mission, that it is not primarily political but religious, that it is anti-Christian in its very essence. There are, of course, a large number of Africans who have cast in their lot with 'ZAPU' or the 'Zimbabwe Church' without knowing what it involves except that they thought an African Government would bring a 'new deal' for themselves and their children. A large number have been forced in by fear."

A further development which has the support of the Smith Government, but which is meeting so far with mixed success, is the "Community Development" scheme whose purpose aims at the gradual transfer of local community affairs into the hands of African councils which are responsible for the running of public services such as schools, roads, bore-holes, etc., and for which they receive taxes from the community. Under this scheme which came into force in September 1964, one of the first schools to be taken over by a council was the Libeni primary school of three teachers which is in the Ingwenya circuit under our Mission. This school passed out of the Church's control, but Mission influence still continues to be felt in the Scripture scheme of lessons prepared by our Mission staff, and the Mother's Catechism in the Sindebele tongue, which are still in use in the school.

An attempt to revive ancestral worship was made in Zenka where the Headmaster of the Zenka school was asked by the local sub-chief to intimate a holy day in the school in honour of the ancestral spirits. The Headmaster refused, and when enquiry was made to trace the origin of this move, it was found that the Chief had merely given permission that Wednesday be observed as a holy day, if desired, but expressed indifference to the whole affair, merely explaining that he had refused an invitation to attend the national shrine of ancestral spirits for Matabeleland in the Matopo Hills, since no such custom was known to him. The agitation died down and it is to be hoped that it will not revive. The danger to the Christian faith inherent in such a situation is apparent. The new councils often consist of Africans who are either open enemies of the Gospel or have no interest in its religious or moral truths. These are the foundation on which our Church in Rhodesia is striving to build the Christian character which may by God's blessing result in Christian communities. The community development envisaged by many of the councils is based on the old heathenism. Thoughtful Africans are not agreed on the value of the Community Development scheme which they fear will result in the lowering of educational standards in the schools.

STAFF CHANGES

In the three years between Rev. D. MacLean's visit in 1965 and the arrival of the next deputy, Rev. A.F. Mackay, in late January, 1968, the work of the Mission proceeded along much the same lines. Staff changes there were, of course. After more than five years' labour in this field, Rev. A.E.W. MacDonald left Ingwenya in 1965 having accepted a call to Gairloch in Ross-shire. Miss MacInnes also left at the end of that year. Miss Jean Nicolson's 33-year connection with Ingwenya Primary School ended at the close of 1966. When the kraal school at Libeni was taken over by the community there, the remaining schools of the Ingwenya circuit, Bembesi, Maquqeni and Gobola, still continued under the management of Miss Nicolson. The primary school at Ingwenya itself which was Miss Nicolson's main concern, consisted of 15 African teachers under her efficient direction, and 500 children. As Miss Nicolson's time for coming home on furlough drew near at the end of 1966, the educational changes which were affecting other districts finally reached Ingwenya itself, and Ingwenya's large primary school received as its next headmaster an African teacher, Mr Japhet Nyoni. The Mission which had enjoyed the unsparing and devoted services of Miss Nicolson for the unprecedented period of 33 years, bade her a sad farewell. The record of this fine missionary teacher is written into the history of our Rhodesian Mission, and little can be added to express the debt the Church owes her for her wise and successful conduct of Mission affairs. Not only had she served as headmistress, manager of kraal schools, and principal, but from the time that Dr MacDonald left Ingwenya in 1948 until Rev. D.A. MacLean arrived in 1953, she bore the full weight of the superintendence of all departments at Ingwenya.

Rev. Aaron Ndbele was ordained on 2nd June, 1966, and inducted to the charge of Ingwenya and its outstations. He also began to give close attention to the needs of a considerable group of Africans residing in Bulawayo. At that time the city had a population of 190,000 Africans, 51,000 Europeans and 6,000 Asians and coloureds. By 1968 regular Sabbath services were being conducted in a hired hall in Mpopoma, a large African township, and a search had begun for a church site. The Bulawayo service was sandwiched between the morning and evening services at Ingwenya, each Sabbath day's labours thus making a considerable drain on Mr Ndbele's strength and energy. Nevertheless the arrangement has continued, as does the quest for a church site.

In pre-war times the period of service for the staff was seven years with one year's paid leave. It is now three years with six month's leave. The present arrangement is undeniably the better, but as the numbers of teachers and nurses increased, the need for replacing those who were due for leave repeatedly caused difficulties. Often these were eased by members due for leave working on for an extra period. At other times when the problem seemed insoluble by such methods, the Lord in his providence constrained new workers to volunteer. Thus the work has not been hindered by lack of staff. When Teacher Training again closed down after its regrettably brief revival, Miss MacAulay and Miss McCuish removed to Ingwenya to do Secondary teaching. Newcomers to the teachers' ranks were Miss Rhoda MacKay from Kinlochbervie in 1966 and Miss Margaret MacKenzie from Laide in 1967. Miss Carmichael took over the running of the Zenka clinic in January 1966, and Miss Margaret Tallach joined her sister Catherine at Mbuma as a nursing sister in 1967.

Mr Jan Van Woerden submitted his last report on Mbuma Mission Hospital in 1968. Again the hospital had been enlarged the previous year by a male ward and a room suited for use as an operating theatre. A radio transmitter-receiver now linked the hospital with Bulawayo and the outside world. In 1967 the hospital dealt with 11,539 outpatients and admitted 1,647 inpatients. Mr Van Woerden went on leave early in 1968 and resigned from the Mission work to begin activities in other parts of Rhodesia on an independent footing. He had recognised that a doctor was now required and that one might ere long be going out, and so he regarded his own task of establishing a hospital now completed. It must be recorded that in his eleven years at Mbuma Mr Van Woerden had rendered excellent service to Christ's cause. The doctor who this year offered his services was Dr James Tallach, a son of the late Rev. James Tallach. He had completed his training and was at this time taking extra courses. It was hoped that he would go to Mbuma in the spring of 1969. At Mr Van Woerden's departure the handling of the hospital finances was entrusted to Mr James Tallach, and at this time he was also given the management of the schools in the Zenka area so that his days were indeed full.

Mr Mzamo at this period had 15 schools to manage in the area whose centre was Mbuma. In 1968 these schools had over 2,000 pupils and 51 teachers. Undertaking three visits to each school in a year, with a close inspection of the oral and written work and a service at each was a task in itself. Yet it was regarded as worthwhile. In the offing

was the threat that under Government pressure these schools would be taken over by the communities, so that in Mr Mzamo's own words, "We look upon our schools as Naboth did his vineyard."

1968 DEPUTY, REV. A.F. MACKAY, M.A.

At the Synod in 1968 Rev. A.F. Mackay gave in a report of his three months' tour of the Mission, an experience which he, like previous deputies, had thoroughly enjoyed. His Report covered such matters as the Educational progress in the schools and the religious work in the congregations, all of which he visited, addressing meetings and holding services in the schools, and engaging in the communions held in the three main congregations, at Ingwenya, Zenka and Mbuma. An interesting experience mentioned in the Report was the examination by the Kirk-session of people seeking baptism or admission to the Lord's Table before the communion, which was carried out carefully and thoroughly. The remote parts of the Mission lying to the north of the Shangani River embrace the more inaccessible and uncultivated country where the power of the Gospel and the influences of civilisation have been slow to penetrate. In March this northern district was visited, as the dry weather allowed an easy and safe crossing by the ford of the Shangani River by car. It was while putting up overnight at one of the schools on this side of the river, that an incident occurred that brought the reminder that there are places in Rhodesia that are not far removed from the heart of heathendom. On a beautiful, clear moonlight night the sound of the beating of drums could be heard coming from the distant forest at the compound of the small school at Semumane and was kept up into the early hours of the morning, evidence that the African vice of beer-drinking was in progress. Mr Mackay pointed out that the word "Reserve" is no longer used by the Government in Rhodesia, as it is considered to be a relic of the country's primitive past, but Shangani Reserve is now known as Nkai Tribal Trust Land, and by far the greater part of our Mission territory lies within it. The name also of Southern Rhodesia disappeared with the break up of the Federation, and the name Rhodesia has taken its place, which made it necessary to change the name of our Mission Presbytery which is now known as the Rhodesian Presbytery.

The scene at Zenka communion remained clear in the deputy's memory. "The Sabbath set in warm and dry with a clear, settled sky

showing a large expanse of deep blue. The men of the congregation had prepared the place for the communion on a site in the Zenka grounds under the large Chabela tree whose wide, spreading branches are capable of providing shade for hundreds of people, and here ample seating was arranged. The place was closed off from the road by a fence of sheaves of tall grass, cut in readiness for thatching, which were woven into an eight foot screen. Here the table was set for the ministers facing the people. More than 600 were assembled, most of whom were our own people, with fewer children and some strangers. About 80 communicants sat at the two tables, the largest number, we were informed, ever to meet around the Lord's Table in the history of the Mission. As I took my place in preparation for addressing the table and glanced down the ranks of dark faces ranged on each side of the white linen cloth, I could see the evidence here of the limited fulfilment, yet to be realised in increasing measure, of the Lord's promise to his Church: 'Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God'" (Ps. 68, v. 31).

From the accounts given to the Synod and at the Mission Meeting at Utrecht, Holland, which Mr Mackay also addressed, two main impressions stood out in relief from the others that the deputy carried away with him from this visit to our Rhodesian Mission. These were, the sound scriptural lines on which our Mission continues to be conducted, and the still promising field which calls for development. From the beginning of our Mission more than 60 years ago, the missionaries laboured to establish the work firmly on the Word of God. The fruit can be seen today. "Other men laboured, and ye are entered into their labours" (John 4, v. 38).

SECONDARY EDUCATION: DR JAMES TALLACH: NEW CONSTITUTION FOR COMMITTEE

No new personnel were engaged in the Secondary School work between 1968 and 1970. In her Report in the latter year, Miss McCuish observed that the first steps had been taken towards enlarging the scope of the work. Since 1958 Ingwenya Secondary had been a two-year course. Because of the rising standards of education it was advisable that the school take its pupils up to fourth year and Cambridge Certificate status. While this would increase the length of time that pupils would be under the Mission's religious and moral influence, it unhappily meant also that as more trained teachers from

the ranks of the Africans became available for secondary teaching, fewer Europeans would be required. And if Secondary Education was to continue at all at Ingwenya, it would have to be at the higher level. The Foreign Mission Committee had in the light of all the facts available decided that this course should be followed, and permission was given for the extra buildings to be erected. This would, of course, be spread over several years.

Miss C.A. Turner began work as a nursing sister at Mbuma in May, 1968, and Miss J. Coote joined her in July the following year. Miss C. Tallach's connection with the work ceased when she returned to Scotland early in 1969. In April that year Dr James Tallach arrived to take charge of the 40-bed hospital and addressed himself fully to the large task awaiting him there and at outside clinics. In his first Report he gave some figures which showed how this work of mercy was still increasing. There were 1,466 admissions, 22,787 attendances by outpatients of which 9,252 were new cases. Births numbered 169, and 46 patients died while in hospital. Attendances at Zenka Clinic numbered 7,466 and at other clinics held at faraway places, 6,515 treatments were given. These outside clinics were perhaps the most exhausting parts of the work of doctor and nurses, entailing as they did long, trying journeys and days which sometimes overflowed into the next 24 hours. With the treatment of diseased bodies went also the use of the means of grace in endeavours to win souls.

By 1969 the Foreign Mission Committee had recognised that a new Constitution was required. The Mission itself had grown into a fairly large complex of separate departments, the staff was much larger and changing more frequently, and the work of the home Committee and the Field Committee had to be carefully co-ordinated. It was clear that an up-to-date definition of the nature and functions of the Foreign Mission Committee, terms of service for staff, and other matters should be drawn up. This Constitution was approved by the 1970 Synod and can be found in the Synod Proceedings for that year. An African, Mr Nathanael Mpofu, was received by the Rhodesian Presbytery in 1969 as a student for the ministry and began his preliminary studies under the supervision of Rev. D.M. Campbell. It may be said that at the point where this history of the Mission closes, that is, May 1970, the various parts of the work were functioning normally. The African Church was firmly established; the educational work was still going on, though changes were anticipated in that sphere; and the hospital and clinic work was on the increase. The

Lord's kindness in guiding and providing, and in granting some success in the way of souls saved and others growing in grace was so conspicuous as to call forth grateful acknowledgment.

DUTCH SUPPORT

The warm-hearted support of the Dutch friends was specially valuable in the period from 1966 when economic sanctions imposed on Rhodesia meant, as already noticed, a severe curtailing of the amounts of money which the Foreign Mission Committee was able to send from Britain. Money sent from Holland was not similarly restricted, and in providence the flow of gifts from there well compensated for the reduced flow from Scotland. The Dutch interest began in 1958 through Mr Jan Van Woerden. While visiting friends in Holland, he mentioned to Mr and Mrs Mijnders of Lisse the need for a hospital at Mbuma. A donation then given was the first of many which from an increasingly wider circle of supporters proved of value to the developing work at Mbuma. In 1963 Mr Mzamo while on a visit to Holland met Rev. Van Der Pool from the Synod of the Old Reformed Church of Holland. The following year Mr and Mrs Mijnders paid a short visit to the Mission as a result of which a committee was formed to work on behalf of Mbuma Hospital. A missionary meeting at Utrecht on 18th July, 1964, addressed by Dutch ministers and Rev. D. MacLean was the first of what became an annual event. Over 3,000 people attended and a sum of £2,800 was raised. In the year 1965, £10,000 was gathered for the hospital, and in the years following further extremely generous aid was given. Given enthusiastically and prayerfully, we need not wonder that it came most seasonably when, as said, severe restrictions were placed on amounts sent from this country.

A WORK APPROVED BY GOD

It may be repeated; the fruit of the labours of the early missionaries beginning with Rev. John Radasi, can be seen today. They endeavoured to found a Mission on scriptural principles agreeable to the constitution of the Church in Scotland from which they went forth. Today anyone can observe that in the Church's Rhodesian Mission the ordinances of the Church are highly esteemed, and there is a solemnity and evangelical spirit in the public services. The

Sabbath is observed as a day apart, a holy day, and there has been for the most part a steady adherence to the Church in face of political and religious unrest. In those places where the full impact of the Mission has made itself felt, there has been a decline in such heathenish practices as ancestor worship, witchcraft and beer-drinking. To the Lord belongs the glory, and to Him earnest prayer must ascend for the continuance and spiritual prospering of a work which bears so many marks of his interest, and care, and blessing. It is a work which Satan has often attacked, but so long as it is carried out in obedience to God's revealed will, we may expect his hand to be upon it in a way of blessing. So, with his blessing in prospect, let such as love this part of his Church's work heed the Saviour's words; "Lift up your eyes and look on the fields, for they are white already to harvest" (John 4, v. 35).

CHAPTER 9

(1967-1970)

Reformation Translation Fellowship — Moves against Sabbath Observance — Proposed changes in divorce laws — European Common Market — Australia and New Zealand deputies, etc. — Canadian Mission — Rev. Moshe Radcliff, Mission to the Jews — Street preaching — The Ecumenical Movement — Church of Scotland and the Westminster Confession — Church Extension Committee; Theological Conference, etc. — Ministerial losses and inductions — Conclusion.

REFORMATION TRANSLATION FELLOWSHIP

For some years the Free Presbyterian Church had been taking an interest in the work of the Reformation Translation Fellowship, a society engaged in translating into Chinese books on the Reformed Faith and distributing them among Chinese in Japan and Taiwan. The late Dr M.G. Tallach had served on the British Board of the Fellowship, and when he died, the Rev. D.B. MacLeod had taken his place. The Synod each year had given financial help to the work of the Society, so that it was with pleasure that the court met at Inverness in May, 1967, listened to Rev. Charles Chao describe the work in which he as Chinese Executive Secretary of the Fellowship had been engaged.

Mr Chao gave a moving account of his own experience of the Gospel while studying in 1939 at the Newton Bible Seminary in Manchuria, situated not far from the tomb of the eminent Scottish Chinese missionary, Rev.W.C. Burns. Here Mr Chao met the American missionary, Rev. Johannes G. Vos, of the Reformed Presbyterian Church of North America. He was shown Dr Lorraine Boettner's book, "The Reformed Doctrine of Predestination", which so impressed him that he wished to translate it into Chinese. The author, however, recommended a smaller work of his on "The Inspiration of the Scriptures", and Mr Chao carried out this advice and published the book at his own expense. This was the beginning of the work of the Reformation Translation Fellowship. In 1949 Mr Chao entered upon the task of translating and distributing Chinese religious literature in Southern China, and edited a quarterly religious magazine, "The Reformed Faith and Life". He never

relinquished the ambition of publishing a Chinese edition of Dr Boettner's larger work, however, which he finally saw fulfilled while at work among the overseas Chinese in Japan. After passing through many hardships in the troubled state of China which was engaged in civil war, he eventually moved with his wife and family to America. The present Headquarters of the R.T.F. is in Formosa, now known as Taiwan, an island of some eleven million people, where Mr Chao hoped soon to go to live, and from there direct the work of the Fellowship. The Gospel is the only force to combat the atheistic, militant Communism of China, and under the Lord's blessing may yet effect the destruction of the blasphemous and idolatrous cult of Mao Tse Tung, and establish the peaceful reign of the Saviour over the millions of souls in that vast land.

MOVES AGAINST SABBATH OBSERVANCE

Time would seem to have shown that the Crathorne Report of 1964 opened up the way for a succession of determined efforts to secularise the Sabbath in our land. Little time was lost after the Crathorne Committee's Report was adopted by Parliament in 1964, in preparing Private Member's Bills containing all the sweeping reforms proposed in the Report. Two bills were soon before Parliament dealing with the recommendations on entertainment and sport, and with proposals on "Sunday" trading with a view to amending the Shops Act of 1950.

In the House of Lords Lord Willis introducted his "Sunday Entertainments Bill" in November, 1966 which aimed at removing all the restrictions on Sabbath entertainment and sport. The Bill completed all its stages and without a division was passed to the Commons the following year, but eventually lapsed. The debate in the Lords was notable for the fact that the whole bench of bishops of the Church of England with the one exception of the Bishop of Lincoln, supported the Bill, and in their speeches these lords spiritual provided the clearest proof, if any were needed, that the tragic decay in vital godliness affecting that Church is mainly concentrated in the Church's leaders. Amidst the welter of uninformed and bitter attacks made upon the Lord's Day and its defenders by the promoters of the Bill, in which the Lord's Day Observance Society of London came in for a large share because of its well organised fight for the Sabbath, it is gratifying to read that

the two Northern Scottish Members of Parliament, Mr Malcolm MacMillan for the Outer Isles, and Mr Alistair MacKenzie for Ross-shire, made valuable contributions to the debate in support of the claims of God's Holy Day. A fresh attempt was made by Mr John Parker, a Labour M.P., in the next session to get another "Sunday Entertainments Bill" through Parliament, along the same evil lines as its fated predecessor, repealing all present laws controlling entertainments and sports and permitting commercial entertainment, but the Bill came to the same end as the previous one, for the Parliamentary session of 1969 came and went while the Bill was still being debated, and for lack of time it collapsed. Thus for the third time the moves to implement the proposals of the Crathorne Committee were frustrated and proved unavailing. "The Shops Sunday Trading Bill" had lapsed for the same reason, the lack of Parliamentary time. The Bill, sponsored by Mr Wm. Hamling, was delayed chiefly because Mr Hamling himself opposed a clause being inserted to protect Church services from noise, and again consumed more time by opposing any provision being made in the Bill offering protection to workers affected. These two questions of disturbance by noise at times of Divine worship and the right to refuse to engage in Sabbath work were also discussed in the Synod. Investigations by the Sabbath Observance Committee revealed that contractors were always ready to reduce the noise nuisance when requested to do so, and that even where wage contracts were drawn up on a seven-day basis, objections for reasons of conscience to engage in Sabbath work would be given fair consideration. This was reassuring but not fully satisfactory.

During these years the Sabbath was a subject of recurring anxiety to the Church. The Government was kept aware of the deep concern felt against any tampering with the Lord's Day such as was proposed in these Bills, as when in 1967 the Synod stated: "The Synod view the proposals in this Bill as highly displeasing to God, who has given this Holy Day to men as a day of worship and rest, and who commands men everywhere to 'Remember the Sabbath Day to keep it holy'. (Exodus 20, v. 8.) The Synod also regard these proposed changes in the law according to the terms of this Bill as disastrous to the moral and spiritual well-being of our people."

In his marvellous providence the Lord had answered the petitions of his praying people throughout the country, and preserved his own Day against the determined and often unscrupulous attacks of his

enemies, for in spite of powerful backing of influential members of the Government and Commons, Church of England Assembly and Methodist Conference, as well as commercial and entertainment vested interests, all their attempts failed to get the Crathorne Committee's Sabbath-dishonouring reforms written upon the Statute Book. This is a signal victory, but the utmost vigilance is still necessary to meet the attacks upon the Lord's Day which the future will certainly bring.

PROPOSED CHANGES IN DIVORCE LAWS

Further relaxation of the law on divorce was contemplated by the Scottish Law Commission as appeared in the published Recommendations on Divorce in their Report to Parliament in May, 1967. The changes recommended were mainly related to the four grounds on which divorce should be granted. They were (1) that cruelty be defined as "conduct of a character so intolerable as to make it unreasonable to expect the pursuer to adhere"; (2) that the period of non-adherence in an action for desertion be reduced from three to two years; (3) that where a marriage has irretrievably broken down and parties separated, an action for dissolution may be brought if they have been separated for two years and both are agreed on the action, or if one party does not consent, for such a period as Parliament may decide; (4) that before granting divorce, the Court should be satisfied regarding the circumstances of the parties in the action that just financial and other provision has been made for the two parties and their dependent children.

Mr J.P.H. MacKay in considering these recommendations by way of a motion in the Synod pointed out that they raised serious questions which might be dealt with more appropriately by a body more widely representative than a Law Commission, and stated in the motion:

> "For many years in Scotland divorce was granted only on proof of adultery or such wilful desertion as cannot be remedied by the Church or Civil Magistrate. The granting of divorce on these grounds only is in accordance with the teaching of Scripture. The Lord Jesus Christ, in the days of his flesh, said to the people, 'Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so. And I say unto you whosoever shall put away his wife, except it be for forni-

cation and shall marry another, committeth adultery' (Matt. 19, v. 8, 9), while Paul in his First Epistle to the Corinthians, speaking under the inspiration of the Holy Spirit, said, 'But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases; but God hath called us to peace' (I Cor. 7, v. 15). These two passages clearly demonstrate that no further grounds of divorce can be recognised by those who accept the authority of God speaking in his Word. The Scottish Law Commission recognise that there are many grades of opinion in the matter of divorce. We consider that, while there are undoubtedly many different opinions on this important matter, the teaching of the Lord Jesus and his inspired apostle demand acceptance from all men and that those who claim to be Christian, and a country which claims to be Christian, should fashion their laws in accordance with that teaching. We would respectfully urge that expediency, pity for hard cases, sympathy for the children of illicit unions, and similar considerations are not safe guides to legislation in this field. Proposals for easier divorce, by undermining the permanence which even yet is to good extent recognised among us as a vital feature of marriage, may well add to the hard cases, the illicit unions, and the misery they are designed to remove. We call upon Her Majesty's Government and the House of Commons not to implement their proposal to introduce new grounds of divorce and to leave the period of non-adherence after which a spouse may bring an action of divorce for desertion at three years, which is already short enough, and we do this on the authority of the Divine teaching above referred to."

Once again the Divorce Bill was taken up by the Synod in 1969, when Mr J.P.H. MacKay protested in a motion against the Government's action in providing Parliamentary time for the stages of the Bill to be completed in the House of Commons. Often Private Member's Bills, such as the Divorce Bill, contain important legislation bearing upon morality and religion, and are debated in depleted meetings of the House. This was a thoroughly objectionable practice. The Government should themselves deal with important Bills, provide the necessary time so that they might be debated before a full meeting of the House of Commons and bear full responsibility for what was passed. The Government was urged to "reverse the present policy in these matters".

EUROPEAN COMMON MARKET

The Government's policy of seeking complete integration of our country with some nations of Europe in an economic and political union presented dangers which the Synod at various times brought to the notice of the Government and people. Already six European countries — Belgium, Holland, Germany, France, Italy and Luxemburg — had formed themselves into a union for the purpose of trading among themselves, known as the European Economic Community. Underlying this union was the Treaty of Rome, an elaborate document covering much more than conditions necesssary for trade, and affecting customs duties, foreign policy, and even Parliamentary institutions of member states. This European Economic Community was placed under a Council at Brussels, the President of which, Dr Halstein, had already stated: "We are not in business, we are in politics." The six countries negotiating the union signed the Treaty of Rome in March, 1957 which created the European Economic Community, or more briefly, the Common Market. Britain at first showed little interest in joining the community, but in July, 1961, in common with Ireland and Denmark, announced her intention of making application to enter the community, and later on in the year negotiations for this purpose were begun.

The Synod fully discussed the inherent dangers of this European union to the position of our country, to the Monarchy, the free institutions and the Parliamentary system. It was seen as leading to the loss of independence and sovereignty. As the Southern Presbytery had already sent to the Prime Minister, Mr MacMillan, a letter on this subject which fully expressed the Synod's views on the European Common Market, the letter was discussed and formally adopted at the Synod Meeting in May, 1962. The Statement emphasised the serious questions which our nation would have to face if we meant to proceed with the design of joining the European Community. The evidence was that neither the Government nor people had really studied the movement nor examined the clauses of the Treaty of Rome, where there was enough to create grave misgivings, and the Synod referred to these by way of giving a solemn warning of the consequences of hasty and unpremeditated action. There was bound to be loss of national sovereignty in the full intregration with other states; the association with former bitter enemies of Britain during the Second World War, such as Germany

and Italy, and with former allies whose treachery could not be easily forgotten, was fraught with obvious dangers. The threat of Roman Catholic domination was also real, as most member states of the European Common Market have Roman Catholic Governments, and the notorious hatred of Rome to freedom would be bound to assert itself. It would mean also severing our ties with the countries of the Commonwealth, our warm and loyal friends and allies in time of peace and war. These dangers had ample warnings from history to support the warnings. Economic necessity which was sometimes pleaded as a strong reason for entry, could not justify this step, as the Lord's blessing would be sufficient to raise our country to an honoured and prosperous place in the world as had been true in the past. On this note the Statement concluded:

> "Britain needs not the economic assistance of untrustworthy nations at the expense of the loss of sovereignty and liberty, but the blessing of the Lord which made Britain what it was in days gone by, and can still raise Britain to the honourable position it once held. It is here that true riches are to be found, and we are called upon to obey the voice of the Lord Jesus Christ who said: 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you' (Matt. 6, v. 33). 'The blessing of the Lord, it maketh rich, and He addeth no sorrow with it' (Proverbs 10, v. 22)."

This declaration was delivered to the Prime Minister, Rt. Hon. H. MacMillan in 1962, but the negotiations to enter the Common Market went ahead without interruption. Failure of these efforts, however, was encountered from another direction; the French President's opposition turned the scales against Britain's entry into Europe when General De Gaulle vetoed Britain's application in January, 1963 at Brussels. For the time being the Government's obsession with Europe suffered a severe check. Once again the Lord intervened most unexpectedly and, we believe, in answer to believing prayer by the Lord's people, to save us from this disastrous and short-sighted venture.

The failure of the attempt of the Conservative Government under Mr MacMillan to enter the Common Market was regarded by all the political parties who on this matter were strongly united, as a temporary set-back. When the Labour Government came into office in the winter of 1964, the Prime Minister, Mr Wilson, opened negotiations with the E.E.C. Commission in Brussels with a view to

entry for this country. The supposed advantages which our position in Europe were expected to bring were mainly economic; our trade and industry would increase with access to the wider markets and better opportunities on the Continent. The political implications were hardly considered at all, and even members of the Government, as was true also of the Conservative Government, were almost completely ignorant of what this highly complicated, controversial question would mean for our nation, its political institutions, the Monarchy, the legal system and both national and foreign policy. Yet it was in the political adjustments to which entry into Europe would commit our nation that the greatest and irreversible changes would be called for. In explaining that trade and tariffs and customs duties, etc., were only a part of the new order being set up by the Common Market, the President of the Brussels Commission, Walter Hallstein, said: "We are not in business to promote tariff preferences, to establish a discriminatory club, to form a larger market to make us richer, or a trading bloc to further our commercial interest; we are not in business at all, we are in politics."

To join the Common Market, Britain would be required to sign the Treaty of Rome which must be accepted in all its provisions by each member nation, and take her place with the other members of the group. This Treaty is one of the most comprehensive ever designed and covers every aspect of the nation's life, its complete form being composed of 248 Articles, 4 Annexes, and 15 protocols and conventions. Very few people in Britain have fully studied this complicated document, and even today no authorised English translation has been put into the hands of our people, nor has the Government made any effort to acquaint our people with its provisions. The hidden dangers in joining are contained in the Articles of agreement; that once this Treaty has been accepted by any Government, there is no condition allowing any future Government legitimately to withdraw from the Common Market; that the Commission of nine civil servants meeting in Brussels has almost complete powers to issue regulations which are binding upon all member countries and their Governments; and that a superior form of Government in Brussels must be acknowledged. It can be seen at once that Britain would have to accept an inferior position in Europe, and in view of the fact that by signing this irrevocable Treaty in which she could claim only 36 seats out of 178 seats in the Assembly, and only 4 out of 21 qualified votes in the Council of

Ministers, her influence in the Market would be small and she would lose her national sovereignty over her own affairs.

As early as 1962 a group of public men, among them Lord Alexander of Hillsborough and Sir Cecil Wakely, issued a warning against our entry into Europe to the effect: "If the unmandated Government, falling for the most dangerous 'take over bid' ever made, barters our priceless heritage for a mess of European pottage, sedulously prepared by interests inimical to the British and Protestant way of life, we believe they will be guilty of precipitating the greatest disaster in our island's story." While the British Labour Government encountered one rebuff after another from the Common Market members, and suffered frustration in her efforts to join, including a veto exercised twice by General De Gaulle, she did not withdraw her application. The greatest peril facing our nation in the whole of this protracted affair comes from the religious devotion of the nations of the Common Market to the interest of the Vatican, for their Governments are predominantly papal, and with Britain in a weakened position in the Common Market, her Protestantism would be imperilled. This very real threat accounts for the anxiety over our entry into Europe expressed in the Loyal Address to Her Majesty, the Queen, in 1967 in the words: "It is a source of great disappointment to many of Your Majesty's loyal subjects to witness the revival on the part of Your Majesty's Labour Government of the policy which seeks the integration of our nation with the papal countries of the European Economic Community, with the subsequent loss of sovereignty, the diminished influence of our Protestant Throne, and the decline of our national institutions." In the past few years there is evidence of more outspoken criticism throughout the country of the Government's European policy, mainly for economic and domestic reasons, however, and sad to say, the religious issues are seldom raised and the hidden hand of Rome never mentioned. In 1969 a Resolution was sent by the Synod to the leaders of the three main political parties, all of them dedicated Europeans, in which this danger is clearly expressed:

> "We cannot blind ourselves to the fact that a great political and economic unit, such as it is proposed Western Europe should become, could not satisfactorily exist without the unifying factor of a common religion to bind it together. Due to the lack of Protestant convictions shown by the professed leaders of Protestant Christianity at the present time, it appears to us that that factor

would undoubtedly be Roman Catholicism. The Pope of Rome, already accorded a title of a temporal ruler by the nations of Europe, would have further conceded to him the dignity of religious leadership over a United Europe. The expressed readiness of World Council of Churches' leaders to give primacy of place to the Pope, together with the Vatican's eagerness for European political union, confirm this estimate of affairs and should be sufficient warning to us of the final outcome of events."

For a country, as is ours today, so forgetful of its past, such a fate would be well merited. The Lord may yet open the eyes of the political leaders to the perilous course they are pursuing. A general turning to the Lord, however, would work wonders. This is our only hope. As Rev. Lachlan MacKenzie said: "If God does such great things for Britain on account of the few that are found therein, what would He not do if the great majority of the nation were true to God?"

AUSTRALIA AND NEW ZEALAND DEPUTIES, ETC.

The seventy-fifth anniversary of the formation of the Free Presbyterian Church occurred in 1968. In preparation for it Rev. D. MacLean had been asked by the previous Synod to write an address which he duly read in May, 1968. This excellent address was later included in the Synod Proceedings for the year. It had also been agreed that a series of informative articles on the Church should appear in the F.P. Magazine and another in the Young People's Magazine. These articles made their appearance in the middle of 1968.

The Church's connections with Australia go back to 1911 when the Grafton-Brushgrove congregation applied and were received into the Church. Visits by deputies afterwards took place at irregular intervals, the first being made in 1913 by Rev. Duncan MacKenzie. Many years later in 1929 Rev. Roderick MacKenzie went out, and the next deputy after that was Rev. J.P. MacQueen in 1935 as already noted. He included New Zealand in his tour, his first sermon being preached in Auckland. Rev. Donald Beaton's deputation has also been referred to. In 1947 Rev. Finlay MacLeod spent over a year in the Antipodes and gave another year of service there in 1953 and 1954. The next deputy was Rev. D.J. Matheson who left Scotland in May, 1957 to spend a year among our people in Australia and New

Zealand. In November the following year the congregation of Gisborne, New Zealand, opened a newly built place of worship in whose erection the young men of the congregation had been fully engaged. This was the second church building opened in that part of the world. The first was in Grafton, the successor to the Brushgrove body of worshippers, during Mr Beaton's visit in 1941.

The next deputy was Rev. William MacLean who left in August, 1958 to spend a year in the two southern dominions. After his return to his own charge at Ness, Lewis, he was presented with a call from the Gisborne congregation. This he accepted and was inducted in Glasgow in November, 1962. Three years later Mr MacLean was encouraged by a short visit from Rev. Donald MacLean who continued on to New Zealand and Australia after his 1965 deputation to the Rhodesian Mission. In Grafton the two ministers took part in a communion service much to the delight of the faithful people there who had had no pastor all the years they were part of the Free Presbyterian Church. Such occasions as this, and the attention paid to their needs by Rev. W. MacLean as often as he could be spared from his duties in Gisborne, helped to sustain their hopes that in God's time they would obtain a minister of their own. From Australia both ministers crossed the sea by air to Auckland and took part in the opening of a new church in that beautiful city. Auckland itself received a minister in 1968 when Rev. D.M. MacLeod left Stornoway in Lewis in response to a call from the New Zealand congregation. With two of its three charges in the care of pastors, the outlook for the Free Presbyterian cause in this part of the world is undoubtedly promising. Another deputy in the person of Rev. D.A. MacDonald went out to Australia and remained for a year despite a period of severe illness.

CANADIAN MISSION

Turning to the other side of the world, to Canada, the Church was much earlier in bringing the Gospel to the people in Canada who were calling for the services of ministers. Many God-fearing people in Ontario in Eastern Canada were dissatisfied with the churches and ministers about them, and asked the Synod to include them in the Church's mission field in Canada. Rev. N. Cameron went out in 1902 as the first minister of our Church to visit Eastern Canada, and in 1916 in answer to an appeal from Vancouver, Rev. James

MacLeod was sent out to Western Canada. These were the first contacts made with Canada by our Church, the first of many visits by our ministers which would be made to the Dominion in the succeeding years. As the work extended, many points on the route across Canada were visited and opened up to the Gospel, where small companies of our people gathered to welcome the Lord's servants and to listen to the Word of Life. Later on, New York, Detroit and the Dutch community settled in Grand Rapids were included.

The ministers who have gone out to Canada in recent times were as follows: Rev. F. MacLeod (1933); Rev. J.P. MacQueen (1934-1935); Rev. D.M. MacDonald (1935); Rev. D. MacLeod (1936); Rev. D. Urquhart (1936-1937); Rev. James MacLeod (1938 and 1953); Rev. A.F. MacKay (1939 and 1951); Rev. D. Beaton (1940); Rev. M. MacSween (1946-47); Dr MacDonald (1950); Rev. A. Murray (1954-55 and 1969); Rev. D. Campbell (1961); Rev. A. MacKay (1962); Rev. Fraser Tallach (1964-66); Rev. D.A. MacDonald (Nov. 1967); Rev. D.B. MacLeod (1968). Except for a seven years period during the war years and another seven years period after 1954, our ministers have been regularly serving the Canadian cause as deputies of the Church. Today the main places where regular services are held are confined to Vancouver under Dr MacDonald and Winnipeg, where Mr Allan MacLeod has for many years kept services among the people of the congregation, with occasional services at Calgary.

In 1968, Rev. M. MacInnes paid a short visit of a month as Church Deputy to a small district in Northern Italy, and ministered to a few families of about a dozen people who had turned from the Roman Catholic Church. In this land of gross superstition and heathenish darkness, the cradle of papal power, the spiritual destitution of the people was emphasised by the eagerness with which they listened to the Gospel and accepted copies of the Scriptures and sought further information about the salvation that is in Christ.

REV. MOSHE RADCLIFF, MISSION TO THE JEWS

Although the door has been closed for many years now against all missionaries entering Palestine, the Free Presbyterian Church has never lost her interest in God's ancient people, and continued to hope that the restrictions might be eased and the work of evangelism

among the Jews in Palestine resumed. It was a gratifying event, therefore, in the Synod of 1969 when Rev. Moshe Radcliff, Th.L., was received into the Church and placed on the staff of the Jewish and Foreign Missions Committee to carry out work among the Jews in Glasgow.

Mr Radcliff comes of a strongly Jewish family and was born in Austria. Under Nazi persecution the family moved to Australia where Mr Radcliff was converted to the Christian Faith, left the Jewish Church, and received his theological training for the Anglican ministry. Growing dissatisfaction with the Church of England and the declension from Reformation doctrines and principles which he met in that Church, led him after a time in the ministry in England, to join the Mildmay Mission in London as the Scottish Representative. In Glasgow he was brought into contact with St Jude's congregation. After some enquiry into the state of the Scottish Churches, he finally decided to join the Free Presbyterian Church which, he was convinced, adhered fully to the Bible and the doctrines of the Reformation Church. At present, the prospects of engaging in religious work among his kinsfolk according to the flesh in Palestine are unchanged, and Mr Radcliff is at present energetically pursuing his work among the Jewish community in Glasgow. There are, however, glorious promises in the Word of God concerning the future of Israel. Though alienated and scattered among the nations because of their unbelief, they are destined in the Lord's time to be gathered together when they turn again to the Messiah and accept the Gospel of salvation.

STREET PREACHING

A Reference regarding street preaching by students sent up to the Synod of 1969 by the Northern Presbytery produced a full discussion on the subject which had already been touched on at the Court in the previous year. In the end a Resolution was agreed on which began by acknowledging that open-air preaching was a scriptural practice often before employed to bring the truths of God's Word to those who do not frequent the public means of grace. At the same time it was recognised that this was work which exposed those who did it to danger from Arminianism and other insidious errors of the heart. Students in virtue of the incompleteness of their training, and their inexperience, had great need of the Holy Spirit's help when they

would engage in preaching before unsympathetic audiences such as are met with in the street. It was also stressed that the first duty of all church students is to prosecute their studies, and nothing should be allowed to interfere with this primary task. In this matter the advice of tutors should be respectfully heeded for, if not, they could report the matter to the Presbytery with jurisdiction over the student concerned.

THE ECUMENICAL MOVEMENT

The movement towards church unity which had become world-wide in its scope and organisation by 1960, had already made great progress among the Churches of this country. When in that year the fourth centenary of the Reformation fell to be remembered, the preparations made by the Church of Scotland clearly aimed more at advancing the cause of church unity than at reviving Reformation principles. The ecumenical movement, as the quest for church unity is often called, can be said to have originated with the World Missionary Conference held at Edinburgh in 1910. There, more than thirteen hundred delegates from many churches and missionary societies all over the world, met to consider the prospects and problems facing the Christian Church, and conceived the idea of all the different parts of Christ's Church coming together. "One world, one Church" became the watchword.

At the Conference was Bishop C.H. Brent of the American Protestant Episcopal Church. On his return to the U.S.A., he was instrumental in the appointment by his Church of a commission to call a world conference of Christians to consider questions affecting Faith and Order. For its doctrinal basis the formula "Jesus Christ as God and Saviour" was chosen. The plan was to begin healing the divisions in the Church even to the extent of bringing into one with the Protestant churches, the Church of Rome and the Eastern Orthodox Churches. Bishop Brent's own idea was that a conference should be held in Rome with the Pope presiding, and he condemned as a sinful schism the Reformation of the 16th century. The Faith and Order Movement continued down the years, and at a conference in Edinburgh in 1937, Dr Wm. Temple, Archbishop of York and later of Canterbury, deplored the Reformation as an event that might have been avoided if a "more conciliatory temper and synthetic mind" had been present. A second organisation that

devoted itself to the ideal of one Church was the Life and Work Movement whose first conference was held at Stockholm in 1925, followed by another at Oxford in 1937. The application of the principles of Christianity to social problems, to industry and politics, and to the pursuit of world peace were the aims of this body. From these two world-wide movements grew the World Council of Churches committed to carrying on the work begun by them.

Features which the two pioneer movements had in common were the rejection of the Scriptures as a unique divine revelation, and a readiness to be open-minded regarding doctrine, treating differences of doctrine as matters of opinion and discussion. What in the past had been regarded as the true test of unity and the only sure ground of co-operation among Protestant churches, namely, the Word of God, was now set aside. The World Council of Churches held its first great ecumenical conference in Amsterdam in 1948. Delegates from about 150 churches and religious groups throughout the world were present. The importance of the occasion was indicated by the presence of Princess Juliana, shortly afterwards to become Queen of Holland; the attendance of Karl Barth, the noted Swiss theologian who in his own way has done so much to oppose the authority of the Bible; and Dr Fisher, the Archbishop of Canterbury, who offered the prayer of thanksgiving. The Amsterdam Conference pledged itself to continue the work of the Faith and Order Movement, adopting its doctrinal formula and its ideal of one visible World Church; and of the Life and Work Movement with its concern for social righteousness to the almost exclusive neglect of the redemptive work of Christ. The W.C.C. decided to hold a plenary session of the Council at the end of every five years. Since Amsterdam a further Ecumenical Conference was held in 1954 at Evanston, a city in Illinois, U.S.A., and again, the Third Ecumenical Conference at New Delhi in 1961 to which delegates from 198 Churches were sent from more than 60 countries. The World Council of Churches is therefore today an ecclesiastical body of world-wide organisation and importance. The doctrinal basis of the Council which was drawn from the Y.M.C.A. statement of belief, was enlarged at the Third Assembly, mainly at the insistence of the Congregational Churches of the U.S.A. who demanded that more explicit references should be made in the Statement to the Trinity and to the Scriptures, having no doubt in mind the position of the Unitarians within the Council. In its present form it reads: "The World Council of Churches is a fellowship of

Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of the One God, Father, Son and Holy Ghost."

This new formula appears to be satisfactory until on closer examination it is seen that there is no reference to the exclusive authority of Scripture, "the Scriptures only", which leaves the way open for the acceptance of tradition. And those members who do not accept the Bible as the sole authority in matters of faith and doctrine, have interpreted this loosely worded statement in the light of their own doctrinal standards. The Society of Friends, particularly the "Hicksite Quakers", so called after the founder, Elias Hicks, are a Unitarian body, who have found their way into the World Council of Churches. The Russian Orthodox Church, the largest of the Eastern Orthodox Churches with a membership of 120 millions, was admitted into the Council at New Delhi and holds the same views on Scripture and tradition as the Roman Catholic Church. On the other hand, at New Delhi the International Missionary Council which included some so-called evangelical bodies, was received into membership and was integrated into the Council, becoming known as the Commission of World Mission and Evangelism of the World Council of Churches. The reference to Scripture in the Statement, therefore, is treated not as a test of membership, but may be interpreted in the light of the doctrinal views of each member church. As the W.C.C. depends so much on the Missionary movement, it is not surprising to learn that the ecumenical co-operation on the mission field has led to organic union among widely differing Churches. In 1947 the Church of South India was formed by the union of Presbyterian and Congregational Churches, and was later joined by Methodist and Anglican Churches. It now sends delegates to the Conference. The Church of Rome has not accepted the invitation to join this huge amalgam of varied denominations, but nevertheless did send to the New Delhi Conference five official observers who came on the authority of the Secretariat of Unity of the Vatican. The W.C.C. is therefore the meeting place of such widely separated religious groups as Modernists and Fundamentalists, Unitarians and Evangelicals, Eastern Orthodox and Western Papal, and Presbyterians.

The Fourth Assembly of the W.C.C. was held in July, 1968 at Upsala, Sweden, which witnessed the highest stage of development

yet attained. Rev. K. Slack, the General Secretary of the British Council of Churches, in his "Upsala Report", says: "There are three historic strands of ecumenical endeavour interwoven in the life of the World Council of Churches. One is that Life and Work Movement which had begun on a Swedish Archbishop's initiative and been inaugurated on Swedish soil. No one could say that its place was not being honoured when the whole World Council itself came from Sweden. The world's life and work, its racial tensions and its hunger and need had been impressed upon the participants by a succession of speeches reiterating the facts of the world situation, and demanding a more dynamic and resolute Christian response to them. The other two strands were Faith and Order, (concerned with the search for the Church's unity), and the last one, only woven with the other two at New Delhi Assembly, represented the International Missionary Council. This was the oldest strand of all, going right back to the famous World Missionary Conference held in Edinburgh in 1910. Its concern was with world evangelisation." The meetings were opened by attendance at High Mass of the Church of Sweden in Upsala Cathedral. The R.C. representation was strong with nine theologians elected to the W.C.C. Commission on Faith and Order, and the Jesuits with the attendance of Cardinal Bea, the Vatican Secretary for Unity. A significant fact of this Assembly is stated by Rev. Slack, that with 140 delegates, "for the first time the delegates from the Orthodox and other Eastern Churches were the largest block from one confession". The power politics of the Assembly came out in the call from American delegates to South Vietnam and the U.S.A. to cease their bombing against North Vietnam, while carefully avoiding all reference to Communist atrocities. The criticism passed on the several points made by the Religion and Morals Committee at the 1969 Synod seem to sum up the nature of this official representative of the ecumenical movement. The Committee's Report noted that the World Council of Churches is promoting Communism by such acts as those relating to Vietnam. It referred also to an observation by Mr Malcolm Muggeridge in the "Toronto Telegram" regarding the Upsala Conference: "I cannot see how, apart from the desultory use of the cross as a symbol and the garb of some of the delegates, anyone could possibly have known that the occasion had anything to do with the Christian religion." The writer's concluding remarks were also quoted: "At Upsala, as one clearly saw, they were able to agree about almost anything, because they believed almost

nothing."

The work of the W.C.C. is steadily going forward by such means as friendly "courtesy visits" by leaders of Protestant Churches to the occupant of the papal chair at Rome, the presence of observers from Protestant bodies at the Second Vatican Council at Rome, the meetings of representatives of various denominations and of the R.C. Church for the purpose of "dialogue" or discussions of differences in doctrine, Church government, etc. A common Bible approved by all member churches including the papal church has long been contemplated, and has at last appeared. The New Jerusalem Bible, or more widely advertised as "The Bible Today", which was prepared by the Dominican Biblical and Archaeological School in Jerusalem, and appeared in 1966 with the imprimatur of Cardinal Heenan, was authorised for use in Church of England services in October, 1969. The full version of this Bible is accompanied by notes which are full of the very errors of Rome which Protestant martyrs resisted unto death, as for example the sacrifice of the mass and the supremacy of Peter which are clearly asserted. On the Jewish Passover in Exodus 12, the note says: "The mystical re-enactment of this redemptive act becomes the central feature of the Christian liturgy around the Mass which is at once a sacrifice and a sacrificial meal", an interpretation which it is claimed enriched the rite; and again on Matt. 16, v. 19, the note ascribes to Peter the power of the keys by which he pronounced the verdict of admitting or excluding from the kingdom, ratified by God in heaven, a power which is seen to descend to the Pope whose supremacy and infallibility are claimed. This Bible awaits the next Assembly of the W.C.C. when there can be little doubt, the New Jerusalem Bible will become the accepted Bible of the ecumenical movement. The ecumenical movement has been quickening its pace since Amsterdam, but there are still, it is reckoned, some 24 millions of Protestants in N. America outside the W.C.C. and many other religious groups of varying strength opposed to the modern ecumenical craze for one world-wide, visible Church.

CHURCH OF SCOTLAND AND THE WESTMINSTER CONFESSION

The 1969 Synod had discussed the disturbing indications that the Church of Scotland was taking definite steps towards the replacement of the Westminster Confession of Faith by a new Confession,

and a committee consisting of Rev. D. MacLean and Mr J.P.H. Mackay was appointed to discover and report on the exact legal and constitutional relationship of the Church of Scotland to the Confession which for over three centuries has been its principal subordinate standard. In May, 1970 the Report was submitted and adopted. It read: "The legal relationship of the Church of Scotland to the Westminster Confession of Faith is now regulated by the Church of Scotland Act 1921 which provides that the Declaratory Articles and the constitution of the Church of Scotland in matters spiritual is as therein set forth. Article II of the Articles in the Schedule provides that the principal subordinate standard of the Church of Scotland is the Westminster Confession of Faith approved by the General Assembly of 1647, containing the sum and substance of the Faith of the Reformed Church. By Article VIII the Church has a right to interpret these Articles and, subject to the safeguards for deliberate action and legislation provided by the Church itself, to modify or add to them."

CHURCH EXTENSION COMMITTEE: THEOLOGICAL CONFERENCE, ETC.

At the same Synod the first Report of the newly-formed Church Extension Committee was read. The new committee had requested through the pages of the F.P. Magazine that persons wishing the services of our Church in places presently not served by it, should contact them. A response was received from four places only, Newcastle, Stirling, Richmond in Yorkshire, and Lochaline in Argyllshire. The last named alone had received supply at the time of reporting, but it was hoped that something might be done to meet the needs of the other places, and others still which might apply later. This year, 1970, saw the Theological Conference approach its seventh annual session. It had become a welcome event in the eyes of ministers, office-bearers, and quite a number of male members, and was recognised generally as serving an important purpose. The subjects to be lectured on and discussed at Dingwall in September this year were intimated to the Synod. Rev. R.R. Sinclair was to speak on "The Christian and Providence", Rev. A.E.W. Macdonald on "Prayer", Mr William Fraser on "The Sabbath", Rev. D. MacLean on "Pentacostalism", and Rev. A.F. MacKay was to present two Book Reviews. The Clerk read at this Synod also the reply he had prepared to a letter from the Church of Scotland

Inter-Church Relations Committee rejecting the proposal that talks begin between representatives of the two churches. The reply simply stressed the great distance between the two bodies in their attitude towards God's Word and the Westminster Confession, and the practice of religion springing from such diverse attitudes.

The Kinlochbervie congregation who for about seventy years had worshipped in a small wood and iron building, bought for a nominal sum an old Church of Scotland building near the harbour, and by their own labour repaired it so that it became a most suitable place of worship. It was opened in July, 1967. At Beauly too, a move from the small, cramped premises long used was made to a new, commodious church on an adjoining site. This building was opened on 2nd July, 1969. On the east coast, in Aberdeen, where no church before existed, a small place of worship came into use on 21st July, 1969. What had been a corner shop in Summerfield Terrace was bought and converted into a hall for about £2,000 with the approval of the Northern Presbytery. The small number of resident Free Presbyterians together with students studying at the University and Colleges showed commendable initiative and zeal in carrying through this project.

MINISTERIAL LOSSES AND INDUCTIONS

A link with the pre-Declaratory Act Free Church was broken in April, 1967 when the saintly and aged minister of Lochbroom, Rev. D.N. MacLeod finished his earthly course and passed to higher service in heaven. Mr MacLeod was employed in business in Glasgow and Edinburgh in early life, and became a member in full communion of the old Free Church before the passing of the notorious Declaratory Act in 1892. He immediately joined the Free Presbyterian Church in 1893, and in June, 1908, after completing his studies, was ordained for the Canadian mission field, to which he made two visits at this time. On returning home in 1911, he became pastor of the Harris congregation which was then one undivided charge including the North and South parts of the Island. Here he remained till called to the parish of Lochbroom in 1924 where he laboured for the rest of his ministerial life, during the last years of which he suffered from failing health, finally being confined entirely to bed. Mr MacLeod was a man of dignified, handsome appearance, endowed with a clear mind and great reasoning powers; he was an

impressive, deliberate preacher, his sermons being marked by high mental power and deep spirituality. He had at all times the glory of God in view, in whose presence his hearers often felt themselves to be as he proclaimed the great truths of the Gospel that filled his own soul, and ministered to the spiritual good of souls. He was endued with the spirit of prayer and feared God above many. It is a great loss that so few of his sermons have survived.

A well tried and greatly esteemed servant of Christ, Rev. D.M. MacDonald, with a long record of service in the cause of Christ, was removed at a ripe old age to his eternal rest in September, 1968. Mr MacDonald was born in Stornoway, Lewis, in September, 1882, underwent the great saving change at the age of 19, and became a minister of the Church in April, 1914 when he was ordained for service in Canada. He gave the first two years of his ministry to Canada, and on his return to this country, became pastor of the Bayhead, Uist, congregation in August, 1916, then of Portree in July, 1919. There he laboured until increasing deafness forced him to relinquish his charge in September, 1948, and to retire first to Edinburgh, and then to live with his married daughter at Worcester Park, Surrey, England. The next 20 years of retirement were occupied with pursuing those lines of reading which interested him, with making occasional contributions to the Church's Magazine, and with daily prayer for the advance of Christ's kingdom. Mr MacDonald served for many years as Convener of the Religion and Morals Committee, years notable for his wide-ranging Annual Reports of great interest and marked ability which as Convener he presented to the Synod. He served as Clerk to the Western Presbytery, and during the First World War was chaplain to the Gaelic-speaking service men at Portsmouth and Chatham. An able minister of the New Testament, widely read in the writings of Reformed Divines, possessed of good business and executive ability, Mr MacDonald possessed, besides, a sunny disposition and immense patience which carried him through the tribulations which crossed his path.

In giving in his Training of the Ministry Committee Report in 1968, the Convener, Rev. D.M. MacLeod remarked that the number of students under the Committee's supervision was probably the greatest ever in the history of our Church. There were thirteen young men then in various stages of preparation for the work of the ministry, and every prospect that a number of vacant charges would

ere long receive pastors. Rev. S.F. Tallach who had gone out to Winnipeg in 1965 was forced by ill-health to return home early in 1967. A long period of indifferent health followed by severe illness came to a climax in November, 1969 when Mr Tallach underwent a kidney transplant operation, the donor being his own brother, Dr Cameron Tallach. The signs were that the operation had been a success and that Mr Tallach might hope eventually to return to active service in the ministry. The first ministerial settlement in the period covered in this chapter was that of Rev. Donald Nicolson over the North Tolsta congregation. Mr Nicolson had formerly been a probationer in the Free Church and was received into the Free Presbyterian Church at the 1967 Synod. His ordination and induction took place on 2nd August, 1967. This was followed on 29th August by the translation of Rev. A. Macpherson from Dornoch to the joint congregation of Tomatin, Daviot and Stratherrick. On 11th September, the next year, Rev. Malcolm MacInnes, M.A., was ordained and inducted to Ullapool. Kames which had been without a minister since Rev. James Tallach's departure to Stornoway in 1952, received one in the person of Rev. Donald A. MacDonald, M.A., on 8th May, 1969. Mr MacDonald was ordained in the Free Church in 1942 and was admitted to our Church in May, 1966. The same year, on 26th August, Rev. John MacDonald was ordained and inducted to Staffin, and four months later on 30th December, 1969, Rev. John MacLeod, M.A., was ordained and inducted to Stornoway.

CONCLUSION

With the closure of this second part of our Church's history at May, 1970, the record of 77 years of witness and service to the Lord comes to an end. There can be no doubt that the Lord gave an unusual measure of discernment to the godly fathers, and mothers, of our Church. They saw clearly that the Declaratory Act of 1892 would open the floodgates of error of every kind. They saw that the effect of that Act would be to alter the Church's creed, to put erroneous doctrines on a par with the true, and to leave room for doubting the full inspiration and infallibility of the Scriptures, the very foundation of all other doctrines. They saw clearly that a church which would accept the Declaratory Act would cease to be the Free Church and soon decline in every way. Their foresight in these

matters has been fully borne out by events. Whether these far-sighted Christians who formed the Free Presbyterian Church in 1893 visualised such tremendous changes in the religious scene as these 77 years have brought to pass, is debatable.

For indeed the scene has greatly altered, and all for the worse. Rationalistic views of the Bible prevail. In most churches another Gospel which is no Gospel is preached. The new birth and even conversion are matters not referred to. As a result, the Church and the world are indistinguishable. Powerful forces are at work to bring about union with Rome. Church leaders have been in the forefront of movements to make lawful what God has forbidden in such matters as Sabbath Observance, capital and corporal punishment, divorce, abortion and others. Their flouting of God's commands has greatly aided the increasing efforts of atheists of all brands to bring about complete rejection of the moral law. Iniquity, therefore, has come in like a flood, lawlessness is becoming common, crimes of violence make our land unsafe, we are becoming like Sodom and Gomorrah.

Amidst all this the Free Presbyterian Church seems an anachronism, something out of harmony with the period. That is how it should appear if we are what we profess to be, set for the defence of the Gospel and loyal to Him who has prospered us so much in our separate state. Not that we can lay any claim to perfection! It is with a constant awareness of many shortcomings that the Church has gone on with its work and witness. The need of grace and acceptance through Christ has ever been present to the minds of office-bearers and people, yet there has been a steady desire to follow the Lord wholly. Therefore, until it pleases the Lord to pour out his Spirit and turn this land and its churches from their apostasy back to Himself, our duty is to continue as our worthy fathers began. That is, to hold fast the faithful Word, to earnestly contend for the faith once delivered to the saints, to go without the camp bearing Christ's reproach, and to take unto us the whole armour of God that we may be able to withstand in the evil day, and having done all, to stand.

Certainly there are others who claim to be also conservative evangelicals, but when their words and works are scrutinised, it appears that they are not entirely scriptural in their doctrine, or worship, or practice, or discipline. If they were, they would wish to join us, but that is the last thing they wish. Nothing therefore is to be

gained by associating with such. That way lies compromise and declension. Our duty plainly is to hold fast that which we have with a view to passing on these inestimable privileges to our children. God's glory and the good of souls far beyond the borders of our own small denomination are bound up with our faithful, self-denying continuance in the true line of succession from the Scottish Church of the Reformation. Let us each seek first the kingdom of God and his righteousness. Then, with a heart appreciation of the grace of our Lord Jesus Christ, let us desire, and pray, and strive for the continuance of the pure Gospel among ourselves and, by God's blessing, its effective proclamation to a world lying in darkness and in the shadow of death. Let this be humbly done in faith, and love and hope, and there shall come to pass eventually that which is written:

"A seed shall service do to him;
unto the Lord it shall
Be for a generation
reckoned in ages all.

"They shall come, and they shall declare
his truth and righteousness
Unto a people yet unborn,
and that he hath done this.
(Psalm 22, v. 30, 31)"

APPENDIX I

DEED OF SEPARATION BY MINISTERS AND ELDERS FROM THE CHURCH CALLING HERSELF THE FREE CHURCH OF SCOTLAND

We the undersigned Ministers and Elders of the Free Church of Scotland, considering that the constitution of said Church as settled in 1843 is contained in the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland in 1647, the First and Second Books of Discipline, the Larger and Shorter Catechisms, the Claim, Declaration, and Protest of 1842, the Protest of 1843, the Act of Separation and Deed of Demission executed in the last mentioned year, the Formula appointed to be subscribed by probationers before receiving licence, and by all office-bearers at the time of their admission, together with the Questions appointed to be put to the same parties at Ordination and Admission, and the Acts of Assembly of the Church of Scotland prior to 1843; and, further considering that the Establishment Principle — that is the national recognition and encouragement of religion and the Church of Christ by the State as such — is part of the Constitution of the Free Church of Scotland as settled in 1843, and since repeatedly affirmed in Acts of Proceedings of her General Assemblies, and that the maintenance of said Principle is binding and obligatory on all Ministers and Office-bearers of said Church; and now seeing (1st) That the present subsisting Church now calling herself the Free Church of Scotland, through majorities of her Commissioners in General Assembly met, has, in violation of one of the fundamental principles embodied in the Constitution of the Free Church of Scotland, of late years repeatedly passed resolutions having for their object the separation of Church and State, and the abandonment of the distinctive testimony of the Free Church of Scotland, in favour of a national recognition of religion, and that without any declaration in favour of any Scheme for the Reconstruction of a National Church on the basis claimed by the Church of Scotland in 1842; (2nd) That the present subsisting Church, calling

herself the Free Church of Scotland, by sanctioning the use of uninspired hymns, has departed from the original Standards of the Free Church of Scotland; and by the authorisation of instrumental music in the public worship of God has altered the ancient and universal practice of the Church of Scotland, and violated the purity of worship as understood by the Free Church of Scotland in 1846; (3rd) That the said present subsisting Church, calling herself the Free Church of Scotland, through judgments of her General Assemblies, now not only tolerates but supports office-bearers who do not hold the "whole doctrine" of the Confession of Faith — especially the doctrine of the Divine Authorship and entire perfection of all the Scriptures of the Old and New Testaments, which "whole doctrine" by their ordination vows said office-bearers vowed and declared to be the true doctrine which they would constantly adhere to; (4th) That by passing the Declaratory Act of 1892 the said present subsisting Church, calling herself the Free Church of Scotland, through her General Assemblies, has, in so far as said Church is concerned, destroyed the integrity of the Confession of Faith as understood and accepted by the Disruption Fathers and their predecessors, and instead of the Westminster Confession of Faith as the recognised Standard of orthodoxy in the Church, in all its heads and articles, has substituted what is called "the Substance of the Reformed Faith therein set forth", the Church, through the majorities of the Members of her Courts, being by the said Declaratory Act made the sole judge of the particular points that are to be included under this category of doctrines — a provision which overthrows the fixed Doctrinal Constitution of the Free Church of Scotland, and lays its Creed at the feet of an irresponsible majority to determine the same as it will; and (5th) That the majority of the Ministers and Elders who for the present rule and guide the said present subsisting Church, calling herself the Free Church of Scotland, have, in the instances above set forth, abandoned one of the most vital principles of the Free Church of Scotland; have practically embraced Voluntaryism; and have passed Acts and Resolutions under which the Standards of the Free Church of Scotland can be, and are violated; whereby they have ceased to represent the Church of Scotland as settled in 1843. In consequence whereof we resolved to separate from the said present subsisting Church calling herself the Free Church of Scotland; therefore, and in order the more formally and to effectually carry out said

resolution, we, the Ministers and Elders, hereto subscribing for ourselves and all who may now or hereafter adhere to us — under the solemn declaration that we and they now adhere as we and they have heretofore done to the Constitution and Standards of the Free Church of Scotland as settled in 1843, and set forth in the several documents above named, and to the whole principles therein embodied — and in humble dependence on the Grace of God, the help of our Lord and Saviour, and the presence and blessing of the Holy Spirit have separated, as we do hereby separate, from the present subsisting Church, calling as we hereby specially provide and declare that we for ourselves, and all who may now or hereafter adhere to us in no degree abandon or impair the rights belonging to us as Ministers of Christ's Gospel and Pastors and Elders of particular congregations, to perform freely and fully the functions of our offices towards our respective congregations or such portion thereof as may adhere to us; That signature or adherence to this Deed of Separation shall in no way prejudice our right to maintain the Doctrines and Principles of the Free Church of Scotland as set forth in her Authorised Standards and authoritative documents as recognised and understood in 1843, and to take all steps that may be necessary to vindicate said Doctrines and Principles; That we are and shall be free to exercise government and discipline in our several judicatories separate from the said Church, according to God's Word and the Constitution and Standards of the free Church of Scotland as understood in 1843; that henceforth we are not and shall not be subject in any respect to the ecclesiastical judicatories of the said present subsisting Church calling herself the Free Church of Scotland; That the rights and benefits accruing to the Ministers subscribing or who may hereafter adhere hereto in connection with the Free Church of Scotland Ministers' and Missionaries' Widows' and Orphans' Fund are hereby reserved; That this Deed of Separation shall no ways be held as a renunciation on the part of such of said Ministers as are Ministers of Churches or occupants of Manses built by private contribution, or of any rights which may be found to belong to such Ministers or to their congregations or to the office-bearers of such congregations, or to existing or future Trustees on behalf of such congregations or their Kirk-sessions in regard to the same, by virtue of the intentions and destination of the contributors to the erection of said Churches or Manses, and to the acquisition of any lands thereto attached or otherwise according to

law; and that there is hereby specially reserved to us, the subscribers hereto, and to all who may now or hereafter adhere to us, power and authority to take all steps that may be necessary to vindicate our or their status, and all advantages, rights and privileges, both sacred and civil, of whatever nature and description whatsoever, which may righteously be found to belong to us and to those who, by adhering to her Constitution and Standards as settled in 1843, claim to represent the Free Church of Scotland, and we consent to the registration hereof for preservation.

In testimony whereof, these presents, written on stamped Paper by Aeneas Fraser, Clerk to Innes & Mackay, Solicitors, Inverness, are subscribed by Mr Donald MacFarlane, Minister at Raasay; Mr Donald MacDonald, Minister at Shieldaig; and Alex. MacFarlane, Teacher of the Public School at Raasay, Elder, all at Portree, on the fourteenth day of August, 1893, before these witnesses — John Robertson MacKay, Preacher of the Gospel at Gairloch, and Allan MacKenzie, Student of Divinity, residing at Inverness.

(Signed) Donald MacFarlane, *Minister.*
" Donald MacDonald, *Minister.*
" Alex MacFarlane, *Elder.*
" John R. MacKay, *Witness.*
" Allan Mackenzie, *Witness.*

APPENDIX II

SYNOD'S STATEMENT IN REFERENCE TO CHURCH-GOING BY PUBLIC CONVEYANCES ON THE SABBATH

In view of the nature of certain communications received with regard to their attitude towards the question of churchgoing by public conveyances on Sabbath, the Synod have considered it desirable to issue the following statement on the subject:

I. In passing the several motions which bear upon Sabbath observance at intervals within the past number of years, the Synod have been actuated by a regard for the sanctity of the Lord's Day as exhibited in the Word of God; by a sense of the duty and responsibility, devolving upon the Christian Church in this connection; and by an apprehension of the growing menace to the religious and social well-being of the community at large arising out of the evils of unlawful Sabbath labour, business, and recreation.

II. While not in any way condemning or disallowing the use of mechanically-driven or other conveyances on the Lord's Day when the purpose and manner of their employment are in keeping with the spirit of the Sabbath, and in accord with the precepts and precedents of Scripture, the Synod do, notwithstanding, most emphatically denounce as sinful and subject to the censure, not only of men, but of God, the practice of running such conveyances on Sabbath for reasons dictated by considerations of worldly or carnal expedience and on terms which are essentially mercenary. Under this description the Synod include the Sabbath services of trains, tramway-cars and motor-cars run for ordinary hire. It must surely appear to all who hold by the scriptural interpretation of the Sabbath law, as set forth, for example, in the Shorter Catechism, that such services, being maintained in utter disregard of the claims, and at the expense, of sanctity, constitute a flagrant breach of the Fourth Commandment.

III. This being their view, the Synod further hold that, ordinarily, that is allowing for the extreme exigencies of necessity and mercy, no one can lawfully make use of such services, whether for the purpose of attending church or for any less worthy purpose. Any use made of

them on the part of an individual entails the giving by that individual of a certain proportionate moral and material contribution towards the support of the evil, thereby making him a party to it and involving him in the guilt of it. In consideration of this, and by way of raising a testimony against Sabbath desecration, the Synod have passed a motion which in effect excludes from Church privileges those who thus use public conveyances on the Lord's Day.

IV. Some responsible individuals in the Church have taken exception to this action of the Synod, maintaining that, while the practice should not be encouraged, yet in itself it is not necessarily sinful, and does not properly constitute a bar to Church membership.

V. One of the principal arguments put forward in support of this contention is, in substance, that a right motive on the part of the person travelling legitimises the use of public conveyances and the payment of fares on the Sabbath. The well-known judgment of the Apostle Paul in the matter of the eating of meats offered to idols is quoted for authority. With regard to this argument, and in refutation of it, the Synod would point out that

(1) There is a very fundamental difference in principle between the case with which the Apostle Paul dealt and that with which the motion of the Synod deals. In the former case, the question at issue concerned the eating of meats that had been offered to idols — in other words, the use of that which, in another connection, had been abused. The Apostle, one would almost say naturally, saw nothing wrong in eating such meats, provided no offence were given thereby to the consciences of others. The judgment, surely, would have been materially different had the Apostle been called upon to deal with Christians who had themselves been involved in the idolatry, who had contributed to the provision of meat for the offering, had countenanced the service, and had lent a hand with the performance. It is a case analogous to this, on the other hand, that the Synod's motion contemplates. That motion, be it noted, does not in the least disparage the lawful employment on week days of conveyances which have been unlawfully employed on the Sabbath. Inasmuch as it does not, it involves no deviation from the principle of Christian liberty stated by the Apostle in connection with the "meats" controversy, a principle, by the way, which, because of its very preciousness, requires the most scrupulous handling. It does, however, in effect, declare it sinful and a bar to Church membership to be a party to the unlawful employment of them on the Sabbath in the spirit of that passage of the Apostle, "But I say, that the things

which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils" (I Cor. 10, v. 20, 21).

But even if it is granted for the sake of argument that the cases are parallel, and that the ruling of the Apostle in the "meats" controversy applies equally to the question at issue here, the case for the Synod's declaration loses nothing, as a careful examination of all the facts of the matter will show. The liberty of the Corinthian Christian to accept an invitation from an idolater and to eat the meat set before him was a conditional liberty only. In deference to the fact that others had consciences as well as he, although all had not knowledge, he was to ask no question of his host about the meat because "the earth is the Lord's and all the fulness thereof", and it mattered nothing to him whether it had been offered to idols or not, for to him an idol was nothing. If, however, his host told him, and it was now a matter of common knowledge that the meat had been offered to idols, then he was no longer at liberty to eat it, nay, he was bound to abstain, because (i) of the conscience of the idolater who, if he ate it, would naturally conclude that his Christian guest saw nothing wrong in idolatry; and (ii) of the conscience of his weak brother for whom Christ died. In consideration of the latter, the Apostle characterises the mere act of sitting at meat in an idol's temple as being something calculated to cause a brother to offend, and as being, on this account, a sin against the brethren and a sin against Christ. Now, in the case of public conveyances run on the Sabbath, one knows without being told of it that they are run in sacrifice to Mammon. According to the rule laid down by the Apostle, therefore, one is not merely at liberty, but is bound not to use them out of respect to his own conscience and the conscience both of those who run them for monetary purposes and of those to whom such use may be a stumbling-block.

(2) It is incorrect and dangerous to affirm that a right motive legitimises an action and then leave the matter there (which just amounts to saying that the end justifies the means). Some actions are notably in their content, direction or mode wrong, and persist so in spite of right motives. Take for example, the payment of money in gambling. It is wrong. Nor can it be justified to the extent of a farthing under any circumstances, not even by instancing, if it were possible, the case of a man who gambles with no baser motive than to devote his

whole returns for the payment involved, should these amount to thousands of pounds, to the cause of religion or charity. The same applies to the payment of fares in connection with Sabbath travelling by public conveyances. It, again, is wrong — wrong, because, in itself it is, and claims to be, nothing more or less than a piece of worldly, "week-day" business, conducted on worldly, "week-day" lines, and transacted on God's holy day in which "He challengeth a special propriety for Himself" — wrong on the part of the payee, because, without deference, implied or expressed, to what the Fourth Commandment prohibits, on the one hand, or allows, on the other, he, as a contracting party, carries forward into the business of the Lord's Day the same mercenary aims, the same working conditions, and the same contract terms which he lawfully and necessarily employs on the six days during which, God says, "thou shalt do all thy work" and wrong on the part of the payer, because, as the other contracting party, by availing himself of the service, and by paying the stipulated fare, he voluntarily, and for the most part, cheerfully accommodates himself to these aims and conditions and accepts these terms. Nor can any amount or species of motive serve to make it right.

It has been noted above that the Apostle Paul is mentioned as an authority in connection with the view under discussion. Let it here be observed with what vehemence he disclaims any such connection in Romans 3, v. 8 "(as we be slanderously reported, and as some affirm that we say), Let us do evil that good may come? whose damnation is just."

VI. Some have urged that travelling to church on Sabbath by trains, trams, etc., when no other means is available and where distance precludes walking, comes within the category of works of necessity and mercy, and is therefore not essentially unlawful. The Synod cannot accept this view for the following reasons:

(1) It has been well said: "In no case can the plea of necessity be advanced for Sabbath churchgoing, while the alternative of staying at home is recognised." The Synod do recognise this alternative in cases, and in those only, where an alternative is properly admissible. The recognise it in such circumstances, for example, as when the state of one's health renders a person's going to church physically impossible, and again when one's duty to a fellow-man, or even to an animal, renders his staying at home morally imperative. In the case in point, when circumstances, both physical and moral, combine to prevent one's attendance at church — circumstances

which in the one direction are related to the inscrutable providence of God, and in the other have a direct bearing upon His glory — when one is placed at a distance which he cannot walk, and can only get to church by employing a public conveyance on the condition virtually, that he drop a coin into the world's cash-box, and with Naaman, bow in the house of Rimmon (or, to be more exact, in the house of Mammon), before he reaches, if ever he does reach, the house of God — in such a case, the Synod hold that a man, not only may, but must stay at home or be answerable to God.

(2) On the score of mercy, the Synod are of opinion that much need not be said to show that this plea is in favour, not of countenancing and of continuing, but of abolishing for ever the practice of Sabbath travelling by public conveyances and the amount of Sabbath work it involves. It is, indeed, a mercy to be able to get to church lawfully (but not otherwise). It is a mercy also to enable a fellow-sinner to go, even should it necessitate one's staying at home, and substituting private for public worship. The one is a mercy received, the other a mercy bestowed. Which of these two is the more relevant to the matter in hand, we need scarcely discuss. Suffice it to say, and surely all loyal Free Presbyterians, at least, will say with us, that it would be a great mercy indeed if the travelling public, including church-goers, of Britain, of America, of the world would consent to do all their travelling by public conveyances on week days, and by abstaining on the Sabbath, would thus set free from the trammels of unlawful labour and from the snare of filthy lucre hundreds, thousands, perhaps millions, all told, of their unfortunate brethren to possess the privileges and enjoy the rest of that one day in seven which, for all alike, the law of nature demands and the law of God provides, and to this extent, at least, deter them from ruining their souls for eternity.

VII. Having thus far put the case for the motion in question, wholly upon its own merits, before all concerned, and especially before those of our own people who have called it in question, the Synod would fain hope they have made it tolerably clear that, in taking the step they did, they merely did their duty. They entertain the confidence, therefore, that all who have placed themselves under their ecclesiastical jurisdiction will recognise it as their duty in turn to accept the principle and submit to the rule which the motion represents, by their avoiding all abuse of public conveyances on Sabbath in future. This may appear in the case of some to constitute a hardship in so far as it precludes them from worshipping under conditions to which they had

formerly accustomed themselves. The Synod believe, however, that in the end this will be found to be a hardship in appearance only; that the difficulty of it will be seen to have yielded to the forces of faith and faithfulness; and that the compensations of obedience to the truth and of preserving a conscience void of offence toward God and man are more than sufficient to counter-balance any amount of specious comfort foregone and of inconvenience suffered. "Then shall I not be ashamed, when I have respect to all thy commandments."

APPENDIX III

SYNOD STATEMENT OF DIFFERENCES BETWEEN THE FREE PRESBYTERIAN CHURCH OF SCOTLAND AND THE OTHER PRESBYTERIAN CHURCHES, BROUGHT UP TO DATE (1962)

For the instruction of our people the Synod desire to direct their attention to the following differences between the Free Presbyterian Church and the other Presbyterian Churches in Scotland, viz.: The Church of Scotland, Reformed Presbyterian, United Free (Continuing) and Free Churches. These differences may be set forth under three general divisions: I. Constitutional; II. Doctrinal and III. Differences in Practice.

I. Constitutional Differences

To the casual observer the constitutional differences may appear as scarcely worth any consideration. Yet the question underlying these differences may go far to explain the reason of the separate existence of the various denominations and to indicate their ecclesiastical policy and outlook. We would therefore call attention to the following constitutional differences between the various Presbyterian denominations and in doing so would emphasise the fact that these are not the only constitutional differences but the *main* differences.

1. *The Church of Scotland*

The present Church of Scotland is the result of the Union of the Established Church and the United Free Church in 1929. It claims to be "in historical continuity with the Church of Scotland which was reformed in 1560, whose liberties were ratified in 1592, and for whose security provision was made in the Treaty of Union of 1707. The continuity and identity of the Church of Scotland are not prejudiced by the adoption of these Articles (Declaratory)." This extraordinary claim, as will be seen, rests more upon the imaginations of the framers of the Articles Declaratory than upon the facts of history. For the sake of clarity it may be as well to deal with the two sections composing the

Church of Scotland.

(i) *The Established Church.* This Church claimed to be the true Church of Scotland, but her claim was rejected by the Disruption Church which asserted that it was the Church of Scotland *free*, and though this claim has never been recognised by Parliament nor by any legal tribunal, yet the righteousness of the claim is not invalidated, nor are the historic facts on which it is based as set forth in the Claim, Declaration and Protest (1842) disproved. From 1711 when the General Assembly strengthened its relation to the Confession of Faith until 1889, no change was made either in the Questions or Formula. But in the latter year the spirit of ecclesiastical restlessness bore fruit, and an Act was passed by the Assembly entitled: "Act on Subscription of Office-bearers of the Church" which loosened the Church's relation to the Confession. This was followed by the Act of Parliament (1905), skilfully though not creditably engineered by astute ecclesiastics, who, taking advantage of the difficulties of others, had a clause inserted in the Act dealing with the property question between the Rainy party of the Free Church and the minority who refused to enter the Union in 1900, which gave permission to the General Assembly to introduce a new formula to be prescribed by it. In the final form of the Question and Formula adopted by the General Assembly, there was a further departure from the Church's relation to the Confession. In 1921, in prospect of the Union between the Established Church and the United Free Church, an Act was passed through Parliament to declare lawful certain Articles Declaratory which had been passed by the General Assembly. These Articles mark a still further departure from the historic Church of Scotland, notwithstanding the claim made in the said Articles that that Church is in historic continuity with the Church of Scotland. If the Established Church was not the Church of Scotland in 1843, it certainly had less claim than ever to be recognised as the Church of Scotland after all these changes.

(ii) *The United Free Church.* The United Free Church was made up of the majority (or Rainy) Free Church and the United Presbyterians. In 1892 to pave the way for union, the Declaratory Act was passed by the General Assembly. In 1900 the Union between the majority Free Church and the United Presbyterians took place. A minority refused to enter the Union, and there came thus into separate existence the present Free Church. The United Church was a strong Voluntary organisation honeycombed with the Higher Criticism. It was this Voluntary Church, strange to say, which in 1929

united with the State Church. It is one of the ironies of Scottish Church history that such a union ever took place. A section true to their Voluntary principles refused to enter the Union in 1929 and formed the United Free Church (Continuing). Whatever defects the Established Church had constitutionally, it was not improved in any degree by the union with the United Free Church. The claim made by the united Church to be the true Church of Scotland while sanctioned by law, is rejected by the Reformed Presbyterian Church, and possibly also by the United Free Church (Continuing). In the Constitution of the new Church is to be found (1) The Westminster Confession of Faith, (2) The United Presbyterian Declaratory Act of 1879, (3) The Free Church Declaratory Act of 1892, (4) The Church of Scotland Act on the Formula (1919). The Confession of Faith is, of course, modified out of existence by these other documents. A denomination resting upon such an unscriptural foundation cannot be expected to be anything but the reverse of a power for good in the land. Its size warrants it to expect a place of honour in the land, and the pomp and pageantry which it displays on ceremonial occasions draw more attention to it than its religion, which, judging by the reported utterances of its ministers, is only a display of human effort having its foundations anywhere but in the Bible. This Constitution and all that is based on it was accepted by the United Original Secession Church when it united with the Church of Scotland and dropped its distinctive testimony.

2. *Reformed Presbyterian Church*

This Church derives its name from the Reformed Presbytery (1743). Ecclesiastically the Reformed Presbyterians are the descendants of the Society people, who were followers of Richard Cameron and James Renwick, and who refused to enter the Church of Scotland in 1688. They differ on a number of points from the other Presbyterian bodies.

(i) *Revolution Settlement.* They refuse to acknowledge the Church of Scotland because of certain defects in the Revolution Settlement (1690). They hold that the attainments of the Second Reformation were ignored by that Settlement.

(ii) *The Binding of the Covenants.* They likewise hold that the National Covenant and the Solemn League and Covenant are still binding and that it is the duty of the Church to renew the same. This principle is made a term, not only of ministerial but, also, of Christian

Communion, *i.e.* it is binding on all their communicants. They also hold that the Covenants are not exclusively limited to matters that concern the Church, but that Reformation attainments are to be contended for also in the State.

(iii) *The Civil Magistrate.* The Reformed Presbyterian Church differs from the other Presbyterian bodies in its view of the Civil Magistrate. It holds that God "hath authorised and instituted in His Word the office and ordinance of civil government and governors", and that civil magistracy has "its foundation in the moral-preceptive law of God". A keen and prolonged controversy has been carried on between the Seceders and the Reformed Presbyterians on this point. The Reformed Presbyterians, like the Seceders and others, emphasise the point that the Civil Magistrate in Christian States is bound to have respect to the Word of God and the interest of the Kingdom of Christ in all the laws and administration of the State but, in addition, they maintain that this is not simply for the well-being and usefulness of the magisterial office, but that the above conditions were necessary before the magistracy could be recognised as having a valid standing.

(iv) *Political Dissent.* The Reformed Presbyterians refuse to swear allegiance to, or take part in, the civil government as presently constituted in this country, inasmuch as it is not based on the foregoing principles. They hold that their communicants can neither take the oaths required for government offices nor put others in positions where such oaths are required to be taken. Hence they refuse to accept the right of the elective franchise and do not vote for members of Parliament. This is what is generally known as the principle of Political Dissent. It does not mean that Reformed Presbyterians offer physical opposition to the civil government. They only refuse to render allegiance to the civil institutions of the country as they regard them as being in opposition to Covenant promises and Second Reformation attainments.

3. *The United Free Church (Continuing)*

It consists of the section of the United Free Church which refused to enter the Union in 1929. It is made up largely of former United Presbyterians, and is an out and out Voluntary organisation. Its relation to the Confession is of a very doubtful nature. The Confession is received in the light of the Declaratory Acts of the United Presbyterian Church (1879) and of the Free Church (1892).

4. *The Free Church*

The Free Church came into existence in 1843 and claimed to be the Church of Scotland *free*. It bore a clear testimony on the side of evangelical truth, and in 1851 it defined clearly its relation to the attainments of the Second Reformation in the Act passed in this year entitled, "Act and Declaration anent the Publication of the Subordinate Standards and other Authoritative Documents of the Free Church of Scotland". It is stated here that the several formularies, Confession of Faith, Catechisms, Directory for Public Worship and Form of Church Government agreed upon by the Westminster Assembly — "as ratified, with certain explanations by divers Act of Assembly in the years 1645, 1646 and particularly in 1647, this Church continues till this day to acknowledge as her subordinate standards of doctrine, worship, and government; with this difference, however, as regards the authority ascribed to them, that while the Confession of Faith contains the creed to which, as to a confession of his own faith, every office-bearer in the Church must testify in solemn form his personal adherence — and while the Catechisms, Larger and Shorter, are sanctioned as directories for catechising — The Directory for Public Worship, the Form of Church Government, and the Directory for Family Worship, are of the nature of regulations, rather than of tests — to be enforced by the Church like her other laws, but not to be imposed by subscription upon her ministers and elders. These documents, then, together with a practical application of the doctrine of the Confession, in the Sum of Saving Knowledge, a valuable treatise, which, though without any express Act of Assembly, has for ages had its place among them — have, ever since the era of the Second Reformation, constituted the authorised and authoritative symbolic books of the Church of Scotland." While acknowledging that the fathers of the Second Reformation were fallible in many of their proceedings, yet the Act holds that "the work itself was the work of God". In regard to the Revolution Settlement the following deliverance is worthy of attention: "That the Revolution Settlement by which the liberties of the Church were secured, under the reign of William and Mary, was in all respects satisfactory, has never been maintained by this Church. Thus, for instance, in the civil sanction then given to Presbytery, the Parliament of 1690, overlooking altogether the higher attainments of the Second Reformation, went back at once to the Act of 1592, and based its legislation upon that Act alone, as being the original charter of the Presbyterian Establish-

ment. Accordingly, it left unrepealed the infamous 'Act Recissory' of King Charles, by which all that the Church had done, and all that the State had done for her, in the interval between 1638 and the Restoration, had been stigmatised as treasonable and rebellious. Thus the Revolution Settlement failed in adequately acknowledging the Lord's work done formerly in the land; and it was, besides, in several matters of practical legislation, very generally considered by our fathers at the time to be defective and unsatisfactory." At the same time adds the Act "it would be in a high degree ungrateful to overlook the signal and seasonable benefits which the Revolution Settlement really did confer upon the Church as well as upon the nation". The Free Church, therefore, claimed to be the true Church of Scotland alike with respect to the attainments of the First and Second Reformations, and though she did find the Revolution Settlement defective, yet, unlike the Reformed Presbyterians and the Original Seceders, which then existed, she accepted the same. Both the present Free Church and the Free Presbyterian Church claim to be heirs of this Church.

(i) *The Free Presbyterian Church.* This Church came into separate existence in 1893. It was owing to the passing of the Declaratory Act of 1892 that those who formed it felt in conscience they could no longer continue in the so-called Free Church. (a) *Declaratory Act.* The Free Presbyterian view of the effect of the Declaratory Act on the constitution of the Free Church was that it seriously affected the Constitution in the explanation it offered of the Confession of Faith. This was the view held by the Constitutionalists during the agitation against the Act before it became law. With no uncertain sound it was declared from pulpit and platform that if the Act became law the Free Church was gone as the Free Church. The utterances of the Constitutional leaders on record prove this to the hilt. Up to this date the ranks of the Constitutionalists presented an unbroken front to the enemy; there were no divided counsels in the camp. It was only after the Act became law that some of the Constitutionalist leaders, realising where their utterances were driving them, began to search for a formula that might conveniently cover their retreat. This hesitation caused a feeling of amazement among those who had hitherto accepted their words at their face value. It was now discovered by these sons of Ephraim that the Declaratory Act was not binding on them — it was only a relieving Act. (b) *Act Inoperative.* In their explorations for something to justify their retreat, the further

discovery was made that the Declaratory Act, being *ultra vires*, was inoperative. That is, the Assembly went beyond its powers in passing the Declaratory Act. Dr Rainy was too astute an ecclesiastic to engineer, in the face of much opposition, a piece of legislation that was to be inoperative with reference to the supposedly tender consciences of those who were crying for relief, and when some cases from presbyteries came up before the Assembly, the protests entered on the records of the presbyteries of Inverness and Dornoch were ordered to be deleted. If the Act was inoperative, why was there such drastic procedure taken? (c) *Questions and Formula not changed.* This was another reason advanced for remaining in the Church, and of all those advanced it is probably the weakest. It is almost incredible that anyone with the slightest acquaintance with the law of creed subscription in the Established and Free Churches should ever have advanced such an argument, and it would not be worthy of any attention were it not that it has been advanced, and still is, with all seriousness. It is admitted on all hands, both by Free Churchmen and Free Presbyterians, that the Declaratory Act interpreted certain confessional doctrines quite contrary to the view held of them by Constitutionalists in the Free Church. When, therefore, a minister, probationer, or elder answered the Questions, and signed the Formula in the light of the Declaratory Act, was there no change? Did not the very change made by the Declaratory Act of necessity change the Questions and Formula, if not in words, at any rate in sense, which after all is the vital point? Will any man, with the facts before him, say that any one of Dr Rainy's followers answering the Questions and signing the Formula after 1892, attached the same meaning to them as he did before the passing of the Declaratory Act? Would he not on answering these Questions and signing the Formula, understand them in the light of the liberty conferred by the Declaratory Act? To advance the above as an argument to justify the Constitutionalists who remained in the Free Church shows the poverty of their argumental resources and the straits to which an inconsistent position drives them. (d) *Positions diametrically opposed.* The view held by the Free Presbyterians was that the Declaratory Act, being passed under the Barrier Act, became a binding rule and constitution in the Church, and that while individuals might refuse to accept it, it was the law of the Church; and the machinery of the Church would make it effective for everyone who desired to make use of it. This was the position taken up by the Constitutionalists until they broke the ranks

and found excuses for remaining in their tents while seeing their former brethren go out into the wilderness. Nor did they wish them God-speed — on the contrary, some of them assumed a very hostile attitude.

The position of the Constitutionalists who remained in the Declaratory Act Free Church was diametrically opposed to that of the Free Presbyterian, and the ecclesiastical course followed by the two parties clearly proves this, and nothing that has happened since indicates that they were or are at one in the matter. The Free Church in rescinding the Declaratory Act inserted in the preamble the words, "This Church adheres as she has always adhered to her subordinate standards in terms of the Act 1846 anent Questions and Formula", while the Free Presbyterian Church in her Deed of Separation asserts: "That by passing the Declaratory Act of 1892 the present subsisting Church, calling herself the Free Church of Scotland, through her Assemblies, has, in so far as said Church is concerned, destroyed the integrity of the Confession of Faith as understood and accepted by the Disruption Fathers and their predecessors, etc." These two statements are not merely opposites but contraries. The step taken by the Free Presbyterians in 1893 was considered a blunder by the Free Church Constitutionalists, and those who took it were declared by them schismatics. The Free Church advocates, time and again, have asserted that the above clause was not intentionally inserted as a condemnation of the Free Presbyterians, but the fact that it was inserted implied a virtual condemnation of the Free Presbyterian position. There never has been the slightest attempt in any responsible court of the Free Church to have these words deleted, for should they do so they would condemn their own action in 1893 and onwards. This insuperable barrier to union is not likely soon to be removed. Free Presbyterians have not yet been so far left to themselves as to confess that the step taken in 1893 was a blunder. besides considering it an exceedingly strange thing on the part of those who profess to be yearning with great affection towards them, to characterise them as schismatics they recognise that the gulf separating the two bodies is by such an outlook very much wider than their professed friends are willing to acknowledge.

(ii) *The Present Free Church.* This Church came into separate existence at the Union between the majority in the Free Church and the United Presbyterians in 1900. *Had there been no union there would have been no body taking up the position of the present Free*

Church. There is, therefore, the greatest difference between the constitutional standing of the two Churches — Free Presbyterian and Free. The former came into separate existence through the passing of the Declaratory Act; as stated, had there been no union, there would have been no Free Church as presently constituted. This is not a biassed judgment on the part of Free Presbyterians, for Mr Salvesen (afterwards Lord Salvesen), one of the Free Church counsel, in answer to questions put to him by the Appeal Judges while the case was being heard in the House of Lords, said: "I think they (i.e. the United Free Church) would have to rescind the union, because our view is that the union necessarily involves the abandonment of the principles of the Free Church; *but if they rescinded the Union and came back to the Church, of course they would be entitled to participate with the pursuers.*" (R.L. Orr's *The Free Church of Scotland Appeals, p. 315.*) In other words the Free Church counsel admitted in so many words that *according to the case presented by the Free Church* to the Law Lords, if it had not been for the Union, no claim could be made for the property, and that the majority with the minority would have remained in possession of the property and be recognised as the *legal* Free Church. The Free Presbyterian Church, if it had gone to law, would have presented a different case and, whether successful or not, it would not in this way have played into the hands of the majority. *The House of Lords Decision*. It has been said that the Free Church has been recognised by the highest legal tribunal, and that this settles the matter as far as the claim of the Free Presbyterian Church to be the Free Church of 1843 is concerned. This short and easy way of settling the matter is based on a false view of the situation. The issue between the Free Church and the Free Presbyterian Church was never before the law courts. Both the United Free Church and the Free Church in presenting their cases assigned a position to the Declaratory Act which was rejected by the Free Presbyterians. (1) The majority in presenting their case maintained that the Barrier Act empowered them to pass legislation such as the Declaratory Act and that, in passing the Act, they did nothing that was *ultra vires*. (2) The Free Church maintained in their pleading that the Barrier Act gave no such power as the majority claimed. They held it was *ultra vires* for the Assembly to have passed the Act, and consequently the Act was not binding on the Church. (3) Free presbyterians agree with Free Church people in saying that the Act was *ultra vires*, but hold that having been passed into law, under the Barrier Act, it became a binding rule and

constitution. This, it may be said, is rather a nice distinction, but it is this distinction that made the division in 1893 and caused a separation that has not been healed.

Again the present Free Church hesitated to rescind the Declaratory Act for a number of years after it came into separate existence, simply because that by so doing it might invalidate its claim to the property. As a *tu quoque* argument Free Church advocates retort by saying that the Free Presbyterian Church never repealed the Declaratory Act. One would like to believe that those who bring forward this do so without any serious intention other than to divert attention from the weakness of their own position to a seeming opening in the armour of their opponents. In advancing it, however, they have never yet explained how it came about that those who *left the Church* in 1893 because of the Declaratory Act took that Act with them. When this has been explained the above argument may be dealt with.

In conclusion a few other points of difference between the several Presbyterian denominations may be noted:—

(i) *Open Communion.* All the Presbyterian bodies with the exception of the Reformed Presbyterians hold the principle of Open Communion. On this point a Resolution of the Synod of the Free Presbyterian Church says: "While this Church does not hold close communion, none are to be admitted to the privilege mentioned but such as are known as God-fearing persons by a majority of those who are responsible for admission."

(ii) *National Recognition of Religion.* All the Presbyterian bodies in Scotland with the exception of the United Free Church (Continuing) hold this principle. It is generally known as the Establishment Principle and sets forth the duty of the State to recognise the Church of Christ. In the case of the Church of Scotland, however, the holding of the Establishment Principle is merely a nominal profession, in order to qualify for State emoluments, for it can change its creed as often as will suit it without any hindrance from the State, which is contrary to the original contract between the Church and State, and which ensured that nothing would be brought into the Church contrary to the subordinate standards which were ratified by both the Church and State.

(iii) *Claim of the Church of Scotland.* None of the Presbyterian Churches allows the Church of Scotland the claim which she makes for herself though recognised by the law of the land.

II. Doctrinal Differences

God. The duty of the Christian theologian is to collect, assert, and combine all the facts which God has revealed concerning Himself and our relation to Him. These facts are set before us in the Bible. This is true because everything revealed in nature and in the constitution of man concerning God and our relation to Him is contained in and authenticated by Scripture. The first matter we will here consider is our knowledge of God and how we differ from some other churches in Scotland in the manner in which we regard Him. To us "God is a spirit, infinite, eternal and unchangeable in His being, wisdom, power holiness, justice, goodness and truth". While receiving the truth that God is love as a precious revelation from heaven, we emphatically protest against the modern interpretation of the text as if it read: "Love is God." The Scripture with no uncertain voice proclaims Him to be holy and just as well as merciful.

Evolution. At the very beginning of the inspired Word, God is set before us as the Creator and Upholder of all things. (a) The Church of Scotland does not clearly voice her belief in God as Creator inasmuch as she allows within her pale, without using any disciplinary measures against them, those who hold and teach the Evolution theory. In its most consistent form this theory is a denial of the doctrine of Creation and robs God of His glory as Creator. (b) No one holding the Evolution theory can accept the doctrine of the Fall as set forth in Scripture nor the doctrine of the Atonement. It is not necessary to adduce proofs in support of these statements as all conversant with the teaching of the advocates of Evolution will readily endorse them.

Person of Christ. As a Church we hold that "the only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person forever". We deny all doctrines and theories which in any way detract from the supreme Diety of the Son of God, or call in question the perfection of His humanity. For, though at His incarnation He veiled His Diety, yet He was, and is, and ever shall be, God over all blessed forever (Roms. 9, v. 5). We deny the teaching of those who assert that our Lord in becoming man so emptied Himself of His divine attributes that He was liable to err. We protest against this dishonouring doctrine which in its various forms is usually designated the Kenosis theory.

Atonement. We also believe and hold forth God's sovereign electing love, in that He from all eternity loved some of the human

race and elected them in Christ, not because He foreknew any merit in them, but simply in accordance with the good pleasure of His will. We deny the doctrine of the so-called Universal Fatherhood of God taught in most of the Churches in Scotland today. We also deny every kind of teaching which would give the atonement a universalistic application which it has not in Scripture. For while we hold that Christ's death is infinite in value, on the other hand we as firmly hold that its saving benefits are only applied to the elect. While recognising to the fullest extent the perfect example of the Lord Jesus Christ, yet because of man's condemned and helpless condition under sentence of death, we deny that the mere following of the example of the Saviour apart from a personal interest in His atoning death will avail to save the souls of men. The Churches in Scotland which teach that Christ died for all, or that His example with a little effort on our own part will save men, are deceiving sinners, and such teaching cannot be for the glory of God or for the eternal good of their fellowmen.

The Holy Spirit. We firmly believe in the distinct personality of the Holy Spirit; further we hold that He is the Third Person of the adorable Trinity, God equal with the Father and with the Son. We deny that He is merely an influence proceeding from God. We believe that, as the incarnation and atonement were absolutely necessary for the salvation of God's elect, so the work of the Holy Spirit is necessary for their regeneration and sanctification. We believe whole-heartedly the teaching of Scripture that it is the Holy Spirit who convinces of sin, of righteousness, and of judgment, and that no scheme devised by man can ever take the place of His work in the conversion and sanctification of sinners. It is when sinners are convinced by the Holy Spirit, that they realise total depravity is not merely a doctrine taught in Scripture, but a bitter experience. It is then also through the teaching of the Holy Spirit they realise their great need of the atonement and find in it a suitability and a sufficiency to meet their needs.

We deny the teaching too common in the churches of Scotland that there is some moral good in man towards God, and that by human effort, influences or associations it may be so wrought upon as to bring him into a state of grace. We also deny that he is "capable of affections and actions" *towards God* "which in themselves are virtuous and praiseworthy". We hold that "works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet

because they proceed not from a heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God." (*Confession of Faith, Chap. xvi, sec. vii.*)

The Church of Scotland is saturated in its theological colleges and pulpits with Modernism, Arminianism, Scoto-Catholicism, and Antinomianism. One of her Professors, shortly before his death, said that he did not believe there was a single minister in the Church of Scotland today so obscurantist as to believe such out-worn and long-since-exploded theories as the Virgin Birth and the physical resurrection of Jesus of Nazareth. Another Professor, Dr Cox, a fortnight before his death declared that he never believed in either theory. Many other instances could be quoted to show that the Church of Scotland has departed very far from the doctrines of the Church of the Reformation in Scotland.

The Sabbath. We believe in the binding obligation and divine authority of the moral law summarily comprehended in the Ten Commandments, of which the Fourth Commandment is the keystone, the removal of which wrecks the whole structure. We hold that "from the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath".

We deny that the Fourth Commandment was merely a Jewish institution and that it was abolished with the ceremonial law. The assertors of this are guilty of denying the binding obligation of any or all of the commandments of the moral law, and this if put in practice would let loose hell on earth. We also deny the view that one day of the week is as good as another, and that it remains with men to say which day of the week should be observed as the Sabbath.

The Church of Scotland has done much to banish the Sabbath out of the land. Their Church and Nation Committee presented their Report to the General Assembly which, as far as the Sabbath was concerned, might be regarded as a second edition of the Book of Sports. That it was rejected only by a very narrow majority, shows the extent to which the leaven has penetrated. The Free Church is rapidly following the Church of Scotland in this, especially in places where the Free Presbyterian Church is not to be found. Where they begin

services in a new town it is advertised in the press and in the *Monthly Record*, and where only Sabbath services are kept, the advertisement gives details of the bus routes which focus on the particular place where the services are held, showing how little they regard Sabbath travelling or the souls of those who work in order that these buses are kept running on the Sabbath.

Sabbath Broadcasting. Sabbath Broadcasting of sermons from one or other of the Free Church pulpits is more or less a common feature nowadays. Apart from what takes place in this respect during the year, there is an annual Sabbath broadcast of a sermon under the auspices of the General Assembly. In the *Monthly Record* for May 1961 a writer explains that as the Assembly does not now extend over the weekend, the B.B.C. "have kindly offered a pre-Assemblies broadcast from Free St Columba's Church (Edinburgh) on the evening of the Sabbath, 21st May, at 7.45 o'clock". Again, apart from any other question, there is here no consideration for those who have to do unnecessary work on Sabbath so that the broadcast could be possible.

Spiritism and Prayers for the Dead. This Church in view of the alarming spread of what is called Spiritualism (more correctly Spiritism), and the popish doctrine of praying for the dead, would call upon all who value the truth of God to shun churches which tolerate those who teach such unscriptural doctrines which are so manifestly contrary to the supreme and subordinate standards of the Presbyterian Churches of Scotland, and are also entirely opposed to those vows made by office-bearers in accepting office. The doctrine of praying for the dead is opposed to the teaching of the historic Church of Scotland, and a church which tolerates it places itself beyond the pale of the Reformed Church in Scotland.

We hold that Spiritism is not merely deception, but a Satanic doctrine and a revival of the ancient practices and belief of those condemned in Scripture who sought "unto them that had familiar spirits, and unto wizards that peep and mutter". (Is. 8, v. 19.) The Holy Spirit made known of old such departures from the faith — "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (I Tim. 4, v. 1.)

Scripture. As a Church we hold the doctrine of the inerrancy and verbal inspiration of Holy Scripture as given by the Holy Spirit. In maintaining this position we differ from most of the Presbyterian

Churches of Scotland. For years the Higher Critical leaven has been at work in the branches now united in the Church of Scotland, and also in the United Free Church (Continuing). This is so apparent that it needs no proof. With grief we have also to state that the present Free Church when she got the opportunity of a lifetime, did not free herself from this leaven, for among her first appointments to a professorial chair was that of one whose teaching in a published work was correctly characterised at the time as "occupying a position far down on the rationalistic stream". (*Northern Chronicle*, 12th July, 1905.) Since then both from professor and lay preacher doubt has been voiced as to the Marcan authorship of Mark 16, v. 9-20 and the Johannine authorship of I John, v. 7. Instead of the church courts calling these to account, the matter was passed over in silence, and one of the college staff in a correspondence carried on later in a northern paper passed an eulogism upon a lay preacher who took an active part on the wrong side.

III. Differences in Practice

Creed and Practice. The Free Presbyterian Church firmly maintains that while it is the duty of all churches to have a sound scriptural creed, it is also incumbent upon them that the practice should be in keeping with the profession. It regards the profession of a sound creed without a practice in keeping with the same as a glaring inconsistency unbecoming a professing Church of Christ. In this connection it strongly condemns the unconscionable making of most solemn promises and signing of strict formulas which are never intended to be kept. Where such practices prevail in the admission of office-bearers into office, it is not only an indication of a very low ethical standard on the part of those who so act, but barefaced deception and dishonesty in order that they may enter a church whose creed it is never their intention to keep.

Church Privileges. While the Free Presbyterian Church does not hold the doctrine of Close Communion, it exercises the greatest care in granting church privileges. The Church's rule is that church privileges, such as Baptism and admission to the Lord's Table, are to be granted only to those who have been carefully examined by, and have given satisfaction to, the kirk-session. All who engage in Sabbath work (except works of necessity and mercy), or who travel by trains or cars run in systematic disregard of the Lord's Day, and all who are members of secret societies such as Free Masonry are denied Church privileges.

We condemn the carelessness of church courts, too prevalent in Scotland, of granting church privileges to those who, on account of the life they lead, ought never to get such privileges. We also condemn the practice of granting privileges to fugitives from our discipline on the part of other Presbyterian Churches, notably the Church of Scotland and the Free Church, without ever enquiring as to why they have been refused church privileges, as action fitted to render useless the very purpose for which discipline was set up in the Christian Church. We utter an emphatic protest against the custom prevalent in Scotland of asking young people to become communicants when they attain a certain age without their having undergone a saving change.

Admission into Office. (1) We condemn the practice of allowing into office in the Church men whose only qualifications may be gifts, social position, or wealth, but who give manifest signs that they are still in a state of nature, spiritually dead, and have never come under the quickening power of the Holy Spirit. Dead material of this kind is only a drag on the church which carries it. (2) We condemn the modern movement of admitting women into office in the Church as contrary to Scripture. The United Free Church (Continuing) has already opened its doors for admission of women into office, and in the Church of Scotland there are many zealous advocates of the Movement.

Worldliness. The World is the enemy of Christ. Its spirit is as much opposed to Him today as when He tabernacled among men, and if its hostility may not be so apparent, yet this is not because of its friendliness but the outcome of changed tactics on the part of the god of this world. The Church is Christ's witness in the world, and it is her duty as the professing Bride of Christ to keep her garments unspotted from the world. In Scotland the churches have opened the door, and the world has poured into the sanctuary, until in many cases it is difficult to distinguish the one from the other.

1. We condemn as partaking of a worldly nature (a) bazaars, (b) sales of works, (c) social meetings. These have many advocates, especially the latter, but when one remembers the cheap buffoonery often indulged in by professing ministers of Christ, its frivolous atmosphere, its copious floods of empty flattery, and the mixture of the songs of Sion with the songs of the world, the less said in defence of the social meeting in connection with the church the better. Almost every ordination or induction of a minister in a congregation is

accompanied with these excrescences of the flesh, bringing what ought to be the most solemn event in the life of a congregation into the deepest contempt. Its history in Scotland ought to be a warning to all who say that it is quite innocent and in keeping with the aims of the Church of Christ. We condemn without hesitation raffling at church bazaars and other unscriptural schemes such as whist drives, etc., for raising money for church purposes.

2. In the same category are to be placed Boys' Brigades; Boy Scouts; Girl Guides; football, cricket, golf, badminton, boxing, dramatic and rambler clubs connected with Churches. The professing Church of Christ was never intended to provide recreation or entertainment for the young. The plea usually offered is that something must be done to keep hold of the young, but there are other legitimate ways of caring for the interests of the young than dangling before them a hook with such baits.

We condemn without hesitation the modern movement of Community Drama which is capturing so many of the young and is making its way into the Church. The professing Church of Christ in Scotland in its best days always stood clear of any association with the stage, and we advise our people to set their faces sternly against this insidious movement to popularise the stage. The Church of Scotland has a theatre of its own — The Gateway Theatre — and, from reports appearing in the press and complaints to their General Assembly, it is a disgrace to the name of Christianity and an open insult to the Lord Jesus Christ.

Burns' Concerts and Dinners, etc. The Church condemns the practice, now so common, of ministers either presiding or giving addresses in appreciation of the poet at Burns' concerts and dinners. Burns in his lifetime was not such a friend to the true church of Christ, nor did he live such a virtuous life that professing ministers should fall over one another in their efforts to flatter and canonize the poet. We also condemn the objectionable practices of the Comunn Gaidhealach and the Women's Rural Institute.

False Charity. We condemn the false charity masquerading under the name of good feeling, neighbourliness, and brotherly love, but which is armed to the teeth against vital godliness. This is not the charity the Apostle wrote of so beautifully in I Cor. 13. Satan has made use of this false charity as a drug to deaden the feelings and to lull to a sense of security where there was real danger of his kingdom being attacked. Its poisonous effect is seen in its power to pervert the

judgment, so that otherwise intelligent men speak of condemnation of error as fault finding and the exposure of worldly practices as the religion of miscalling.

Memorial Services. While recognising and appreciating as fully as any of our countrymen, the great and noble sacrifices made by those of our young men who fell in the First and Second World Wars, we would emphatically sound the trumpet against the view that because of these sacrifices, they had a passport into heaven without the need of any saving change. The habit common throughout the country of having religious services at the War Memorials once a year is liable to create a spirit of hero-worship, tends to idolatry, and leans in the direction of prayers for the dead. God alone is the object of worship, and He is jealous for the glory of His name. Besides, from the purely humanitarian viewpoint it is well-known that these services are a yearly opening of deep wounds, not yet healed, to bleed afresh in the hearts of those who lost their dear ones in these terrible struggles. It is no lack of patriotism or want of sympathy with the bereaved that moves us to condemn these services, but a deep sense of the honour that is due to God.

Prayer at the Grave. The Free Presbyterian Church, we believe, stands alone among the Churches in Scotland in having no prayer at the grave though the Church of Scotland and the Free Church like us, have accepted the Directory of Public Worship for a guide. It has been urged against our practice that the reasons given by the Westminster Divines for such a prohibition, viz., that it has been grossly abused and is in many ways hurtful to the living, no longer exist. In answer to this we have only to point to the Church of Scotland, some of whose ministers tell us unblushingly that they have been offering prayers for the dead for years. How such ministers can secure admittance to Free Church pulpits is difficult to understand, and must be regarded as symptomatic of a serious declension from her own subordinate standards.

Worship. The Free Presbyterian Church, in contrast to the Church of Scotland and the United Free Church (Continuing), uses the metrical psalms as the only manual of praise in the sanctuary. It rejects also the use of instrumental music in divine worship. In the Free Church there is not uniformity of worship. Possibly in all their congregations in the West Highlands and Islands, and in the Highland congregations of our large cities there is an exclusive use of the psalms in public worship, but in other congregations where

Highland influence does not prevail paraphrases are used, and in these congregations the people stand at singing and sit at prayer, and in many of them there is a choir. Apart from this it is very evident that the sole use of the psalmody inspired by the Holy Spirit is not a principle with the Free Church, for one can see on occasions, according to church notices in newspapers, Free Church ministers taking services in Church of Scotland congregations where the sole use of the psalms as a manual of praise has long ago been discontinued, and where singing is always accompanied by instrumental music.

Holy Days. The Free Presbyterian Church rejects the modern custom becoming so prevalent in the Church of Scotland, of observing Christmas and Easter. It regards the observance of these days as symptomatic of the trend in the Church of Scotland towards closer relations with Episcopacy. At the time of the Reformation in Scotland all these festivals were cast out of the Church as things that were not only unnecessary but unscriptural.

Church Government. In the Church of Scotland, the United Free Church (Continuing) and the Free Church, in common with the Free Presbyterian Church the church government is Presbyterian. In the Church of Scotland, however, there is a strong movement for Union with the Church of England which is Episcopalian. One conference after another has been held by representatives of both Churches, and a Joint Report has been issued which shows, in an alarming manner, how much the leaders of the Church of Scotland were prepared to surrender to Episcopacy, while the Church of England would concede nothing. Though the Report was not received by the majority of Presbyteries, yet the strong support given to it by a large number of Presbyteries clearly revealed how little affection they had for a Scriptural Presbyterianism, and how blind and deaf they were to the past lessons of history, and how our forefathers regarded "black prelacy" as a "rotten limb of Anti-Christ".

In summing up, the Free Presbyterian Church accepts the Bible as her infallible supreme standard; and the *whole* doctrine of the Confession of Faith as her subordinate standard because we believe it to be founded upon God's Word, and it is our desire to hand down this priceless heritage to our children and our children's children unimpaired. We make no claim to perfection, we are painfully conscious of many defects in ourselves and in our witnessing for the truth, yet we believe the truths we are contending for and which call us

to maintain a separate existence are the truths of God's Word, and therefore are to be upheld at all costs.

SUPPLEMENT

1. The Declaratory Act

The subject of the Declaratory Act has been so often before the public during the last few years that some may think that it has been quite sufficiently discussed. We feel, however, that the Act, as to its standing in the Church, and the serious consequences it entails, has been so much misrepresented and minimised that our readers cannot be too well informed about it. In our introductory article we made reference to the Act as the formal reason of our separation from the Free Church.* At present we shall endeavour to show, first, that by the adoption of this Act the constitution of the Free Church is now changed, and secondly, that no one who holds the principles of this Church as settled in 1843 can consistently remain in fellowship with the body that now bears that name.

I. Our first proposal is to show that an essential change has been made in the constitution of the Free Church. In order to do so we require to state in what that constitution consisted. The constitution in the past mainly consisted in unreserved adherence to the principles and doctrines embodied in the Confession of Faith as the chief subordinate standard of the Church. Her relation to the Confession was that of entire acceptance of its contents. Nothing was to be preached, taught, or practised but that which was in accordance with the Confession. But now, by the passing of the Declaratory Act, that relation has been changed into a modified acceptance of confessional doctrine. In fact a new standard of doctrine has been set up, and if a man preaches or practices up to this measure nothing further is demanded. This change of standard we hold is an obvious change in the constitution. Many think that because the Confession itself has not been interfered with, nor formally declared to be no longer a standard in the Church, that the constitution is yet intact. But this is a great mistake. The Confession of Faith, as a historical document drawn up in 1643, will remain the same to the end of time, and no one

* See Free Presbyterian Magazine Vol. I, p. 3.

can add to it or take from it in that respect. Churches, however, while still professing adherence to its doctrines, may so alter their relation to it that it will become ineffectual for the end for which it was framed, and may be lost for all spiritual good to these churches. It is absurd, therefore, to suppose that because the Confession is not in so many words wholly thrown aside, or a new Confession on every point drawn up, that the constitution of the Free Church in relation to the Confession is the same as ever it was. That constitution, we believe, is now to all intents and purposes essentially changed by the adoption of the Declaratory Act. That a change in the Church has taken place no one will deny, but many refuse to admit that the constitution has been affected. Some who at one time made this admission are by their action doing their utmost to withdraw it.

In order, however, to prove a change in the constitution, we shall now show that the Church as a body has changed her relation to the Confession of Faith by the Declaratory Act. (1) We shall refer first to what the Declaratory Act says of its relation to the Church and the Confession, and thus provide one step in our proof. The preamble of the Act contains these words: "The General Assembly, with consent of Presbyteries, declares as follows." This sentence tells us that the Act is a declaration of the Assembly, the supreme court of the Church, with the consent of Presbyteries. When the supreme court receives the consent of Presbyteries, it speaks or acts in the name and with the authority of the whole church. But we are not left to draw our conclusions from the preamble only, for the Act runs in such terms as the following: "That this Church also maintains, holds, disclaims, retains, etc." These expressions, which are frequent, unmistakably prove that the Act is a declaration of the Church's mind as to particular doctrines, and that the Church now maintains the views embodied in this Act as certainly and surely as ever it held the doctrines of the Confession of Faith. The Act is in reality a new creed, and by its own terms is evidence that the Church has now changed her constitution. It is not our present purpose to enter formally into the views of doctrine set forth in the Act. We have on a preceding occasion pointed out that these views are not expository of, but subversive of, the doctrines of the Confession. We may say, however, in confirmation of this, that ministers and office-bearers still in the Free Church, who were foremost in holding by the principles of 1843, also condemned the Act as containing unsound doctrine throughout.

On the other hand, religious bodies that hold the doctrines of

Arminianism are well pleased that the Free Church has taken such a step in their direction. Besides, it is sufficiently well-known that many ministers and office-bearers in the Free Church who have given up what is called the rigid Calvinism of the Confession, and are ready to advocate the more palatable Arminian doctrines that God loves all, Christ died for all, and that there is something good in man by nature, are highly satisfied with the Act. These also for most part scout as intolerance the doctrine of an Established Church in the interests of what is called religious equality. We also observe that the Act in its closing section gives the Church the authority to determine what is and what is not to be held as "the substance of the Reformed Faith", and this is now the undefinable standard of doctrine that obtains in the Free Church. In view of all these things it is clear that the Act's relation to the Confession is one of antagonism, and not of harmony; that by the passing of this Act the Church has changed her relation to the Confession, and therefore has changed her original constitution.

(2) Let us notice secondly that the procedure by which the Act was passed proclaims that it is now a standing law and constitution in the Church. A committee was appointed on the Confession of Faith in 1889. The Declaratory Act, as the result of their labours, was presented to the Assembly in 1891. This Assembly on the motion of Principal Rainy approved of the work of the committee, and according to the terms of the Barrier Act, sent down this Act to the Presbyteries that it might receive their consent. The Barrier Act makes provision that no proposal of the Assembly shall be regarded as a standing law and constitution in the Church without the consent of a majority of the Presbyteries. In this case the Declaratory Act was approved of by a large majority of the Presbyteries. The Assembly of 1892, therefore, finally passed the Act into law. Resolutions in favour of hymns and instrumental music had on former occasions been adopted by the General Assembly, but were never sent down to Presbyteries under the Barrier Act. But the Declaratory Act has passed through all the forms of procedure necessary to make it a law in the Church. It therefore forms a part of the constitution, and if so, the constitution of the Free Church is now essentially changed.

But some raise the objection to this conclusion that the Act has not been put into the Questions and Formula which office-bearers require to subscribe. No one is formally asked to accept the Declaratory Act. These are vain objections. It is not the putting of the Act into the Questions and Formula that would constitute it a law. It would

require to be made a law before any one would be asked to subscribe to it. That it has received already the Church's sanction through her courts, and is thus fitted for a place in the Formula, no one denies. It stands therefore, as it does at present, a law in the Church. The reason the Act is not in the Formula is the policy of the majority, who are anxious to keep the minority at ease while at the same time they accomplish all that is necessary by passing the Act. All are now at full liberty to accept the doctrines of the Declaratory Act without hindrance. It is the Church's Act, and every one is at liberty to accept what the Church as a body has already accepted. We hold, therefore, that the constitution of the Free Church is essentially changed when this Act that opposes and sets aside the Confession is a standing law and constitution in the Church.

(3) The third thing which proves that this Act is a law in the Church, is that protests against the Act found in the minute books of northern Presbyteries were declared null and void by the Assembly. However laudable the object of these protests may have been, they were, in form, contrary to the law of the Church. The fact that they were declared null and void is unanswerable proof that the Declaratory Act is a law. It is vain to say that this was the work of an unjust Assembly, for if it had been a good Assembly, and the Act had been a good Act, similar protests would have been treated in the same way. The Declaratory Act has evidently all the authority of the Church behind it, and, therefore, no one can deny that it is a law, and that its adoption has changed the constitution of the Free Church.

II. Let us now prove the second proposition that no one who holds the principles of the Free Church as settled in 1843 can consistently remain in fellowship with the body that now bears that name.

(1) We observe, first, that it is inconsistent for such persons to remain in fellowship with the present Free Church because they adhere to Presbyterianism. Members of Presbyterian Churches are not Congregationalists. They are not only in communion with their own particular congregation, but also with the whole Church. This relationship to the whole body certainly does not make them responsible for the actions of every member, but it makes them responsible for any step that the Church as a whole may take. If the step be good, each member shares the benefit; but if the step be bad, each shares the dishonour, guilt, and loss. In this way when a Presbyterian Church by a competent majority changes its creed and constitution, the party opposed to this change has no alternative but

to separate from the majority and set up a distinct jurisdiction in order to maintain the creed and constitution intact. If this party chooses to remain in fellowship with a backsliding majority, it incurs the dishonour, guilt, and loss that inevitably attaches to unfaithfulness. The Free Church, as a body, has adopted the Declaratory Act and its doctrines, whereby the creed and constitution of the Church are seriously changed. We therefore hold that it is inconsistent for anyone who professes faithfulness to the original constitution to remain in fellowship with the present Free Church.

(2) We hold, secondly, that it is inconsistent for such persons to remain because the Declaratory Act, as a law and constitution in the Church, effectually prevents them from the faithful discharge of their vows. Every member and office-bearer is bound to maintain the doctrines to which he has sworn, not only as a private individual or as a member of a Presbytery, but as a member of a Church. The Free Church, as a body, has renounced the principles of 1843, and, therefore, the members of the minority have no Church. They are part of a Church that is not theirs. Christ expects to have a Church on earth that will maintain His truth. The Free Church, according to the opinion of the minority, does not maintain that truth, and they therefore prefer that Christ should be without a true Church on earth, rather than that they should maintain their vows and constitute a separate Church. We say that they have vowed to maintain the doctrines of truth as members of a Church, and the Free Church has so far departed from these doctrines that the minority are effectually prevented from the discharge of their vows.

Further, the Church, by the Declaratory Act, gives liberty to all who hold the views contained therein to become office-bearers in the Church. It is one part of the duty of all to commit the truth to faithful men, who shall be able to teach others also. (II Tim. 2, v. 2.) The minority have vowed to do this, and how can they do so when the Church gives liberty to candidates for office to believe the doctrines of the Act? No office-bearer or Presbytery can take away the liberty which the whole Church as a body gives. The vows of every office-bearer demand that he commit the truth to none but those who he is sure, as far as human judgment can go, will prove faithful. Northern Presbyteries license men to preach, and they have no guarantee whatever, but the candidates, while answering the usual orthodox questions, may hold the doctrines of the Declaratory Act. It is surely quite plain therefore that this Act interferes with their

discharge of their vows, which certainly require that they should be thoroughly acquainted with the views of candidates before licensing them to preach. How can men say that the Declaratory Act is to them a dead letter? Is it nothing to their consciences that they have lost the power to discharge their vows? They cannot ask candidates any question about the Act, and they are bound to admit them to office whether they accept its doctrines or not. It is therefore unmistakably clear that all throughout the Church, minority and majority, are under obligation to acknowledge the Act as a law and constitution in the Church.

This fact received abundant proof immediately after the Act was passed in 1892. The Presbytery of Dingwall, in order to satisfy their consciences, recorded a protest against the Act. When the books of the Presbytery appeared before the Synod of Ross, the Synod objected to the protest, and the members of the Dingwall Presbytery present agreed to delete the word "protest" in order to save their declaration from being deleted altogether. This shows that a protest was legally impossible, and had no standing ground in the Free Church. In this case it was admitted by minority and majority that the Act was a law and constitution in the Free Church.

We also ask this question: If duty and conscience compelled the Presbytery of Dingwall to record a protest that had no standing ground in the Free Church, how can their consciences now be satisfied without such a protest? Duty and conscience ought to have led them into a position suitable to their protest, that is, outside the Free Church. But it would appear that duty lowered its standard, and conscience relaxed its demands to suit the circumstances in which they were placed. It is quite evident that the Act interfered with the discharge of their duty, and proved that all are bound to acknowledge its authority. There were also cases at Dores and Dornoch which prove that the Declaratory Act prevents the discharge of vows. At Dores the pastor-elect was not allowed to record a statement to satisfy his conscience that he signed the Confession without any regard to the Act. Again at Dornoch a statement of this kind was recorded, but the Assembly of 1893 declared it null and void. The same Assembly declared all such protests in the books of Presbyteries null and void, and this took effect in one or two cases. It is quite evident that such attempts on the part of ministers and Presbyteries to discharge their vows by protest utterly failed. We therefore conclude that the Declaratory Act as a law in the Free Church must be acknowledged by

all as such, and that it is impossible for any one faithfully to discharge his vows in this Church.

There is one objection that is frequently raised, and that is, that the Declaratory Act is permissive and that no one is compelled to accept its doctrines. This objection is generally founded on a statement of the Assembly of 1893, that the Church desired to impose no further burdens upon any, and that no one was obliged to accept the doctrines of the Act. But this objection is of little value. If the individual is not compelled personally to accept its doctrines, it is true nevertheless that the Church has already accepted them and announced them in his name. According to the rules of honesty, if the Act is a true exhibition of doctrine, everyone ought to be compelled to accept it. But the Free Church had lost all such sense of truth and consistency that it could publicly declare certain doctrines to be true, and then say to the individual member that he was not bound to accept the Church's declaration. But if the individual is compelled to allow his neighbours to accept these doctrines, that ought to be a sufficient burden on his conscience. He is compelled by this Act to recognise as brethren those whom he otherwise disclaims as such. The Act is obligatory upon all as an act of the Church, and all are bound to recognise and acknowledge its operation. The Act as to its permissive character is also obligatory. The individual is under obligation to permit what the Church permits. The Church permits belief in false doctrine, and the individual must permit the same. It is as sinful for one to give liberty to one's neighbour to believe false doctrine as to believe it oneself.

But some ministers assert: "I hold the principles of 1843, I am not compelled to change my principles, and I preach the same doctrine as ever I did — consistently with the Confession of Faith. Why should I leave the Free Church?" This way of speaking appears very plausible. But what is one to think of men who hold and preach the doctrines of the Confession and can, at the same time, have fellowship with others who have renounced these doctrines? It makes little difference what men may preach in their pulpits if their public testimony as a Church is against the truth, and if they can submit to sinful laws and have fellowship with others who have renounced these doctrines. The little that is built by private effort is belied and thrown down by public unfaithfulness. Further, no one in the Free Church is bound to receive the doctrines ministers may preach further than these are embodied in the Declaratory Act. If they preach eternal election, the imputation

of Adam's sin to his posterity, total depravity, and the nation's duty to support the Church of Christ, the hearers are not obliged to believe these doctrines. The Church gives liberty to believe doctrines incompatible with these. Again, the most orthodox ministers are bound to give baptism, the Lord's supper, and to admit to office persons that may believe in the doctrines of the Act. In a word, there is no aspect of a minister's work or usefulness but is affected by the operation of the Declaratory Act. Time will clearly prove, by practical examples, the truth of these remarks. The fact is that the foundations of the Free Church have been taken away, and the minority are helpless amid its ruins. We have brought forth abundant evidence to prove that it is inconsistent with the claims of truth, and that it interferes with the discharge of sacred vows for anyone who holds the principles of 1843 to remain in fellowship with the present Free Church.

2. Explanatory Criticism on the Declaratory Act

As we believe there still exists in many quarters much ignorance as to the exact nature of the doctrinal views embodied in the Free Church Declaratory Act of 1892, we purpose to give, in part at least, in this article an explanatory criticism of the Act, clause by clause, in as brief a manner as the extent and importance of the subject will allow. Before doing so, we make a few observations in regard to the affirmed necessity for a Declaratory Act. We find that it has been widely proclaimed by speech and pen that a Declaratory Act was necessary for the good of the Church, as many persons had difficulty in taking office because of certain expressions of doctrine contained in the Confession of Faith. It is very apparent, however, to all observers that the present age is distinguished for great laxity of opinion on religious subjects in general, and that men from lack of reverence to any authority in heaven or earth, but their own narrow reason, are ready to kick against all fixed doctrinal standards even though these should be clearly supported by the unerring Word of God.

We, therefore, maintain that if ever there was a time in which it was necessary to hold forth in clear and uncompromising terms the great unchanging and unchangeable doctrines of the Word of God as embodied in the Confession, the time is now. Instead of this, the Free Church in order to please the fickle tastes of carnal men, has

traitorously lowered the standard of accepted truth and weakened down the saving doctrines of the Gospel, so that they shall be powerless for any spiritual good to this or future generations. Instead of a Declaratory Act in favour of the weak and erroneous doctrines of Arminianism, we as a generation stood much more in need of an Act that would give forth a bold and unflinching testimony for the strong and life-giving doctrines of Calvinism. When the enemy comes in like a flood, it is not to adopt his standard that the Spirit of the Lord leads the true Church, but to raise a standard against him. At the Disruption of 1843 great popular interest was aroused in the doctrine of Christ's headship over His Church. The rights of the Christian people to choose their own pastors were interfered with by the State. The whole body of the people rose as one man to shake off the fetter of patronage. But what has happened now? We have fallen into such a low condition that the greatest apathy prevails even when the very life-blood of the Church — those doctrines with which are bound up the salvation of immortal souls — is being filched away. People complain they do not understand the doctrines of the Declaratory Act; but if they were truly exercised as to the foundation of their hope for eternity, they would know the difference between a false and a true doctrinal foundation.

We now proceed to consider the Declaratory Act of 1892 in its various sections. The Act opens as follows: "Whereas it is expedient to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons who receive licence or are admitted to office in this Church, the General Assembly, with consent of Presbyteries, declare as follows: I. That, in holding and teaching, according to the Confession, the divine purpose of grace toward those who are saved, and the execution of that purpose in time, (a) this Church most earnestly proclaims, as standing in the forefront of the revelation of grace, the love of God, Father, Son, and Holy Spirit, to sinners of mankind, manifested especially in the Father's gift of the Son to be the Saviour of the world, in the coming of the Son to offer Himself a propitiation for sin, and in the striving of the Holy Spirit with men to bring them to repentance."

The preamble of the Act sets forth that it was framed to "remove difficulties and scruples which have been felt by some in reference to the declaration of belief required" from candidates for office in the Church. The Confession of Faith is a document of almost unparalleled merit for lucidity and fulness of doctrinal statement, and

there is not the slightest doubt that the difficulties and scruples referred to have arisen, not from any ambiguity or obscurity in the Confession, but from the natural opposition of the human heart to the gospel truths therein contained. In this assertion we are borne out by the kind of objections that have been raised during recent years to the Confession, and also by the character of the remedy provided in this Act to remove these objections.

The Act, instead of casting light upon the doctrines of the Confession, does its best to shroud them in obscure and ambiguous language. The language, however, while tending to obscure the Calvinism of the Confession, is a fit vehicle for expressing the doctrines of Arminianism. The remedy that has thus been provided for difficulties and scruples is more dangerous than the disease. Truth is the only cure for difficulties. If error becomes the cure, the individual is in a worse case than ever. That this is the nature of the remedy provided in the Declaratory Act will appear in the course of our exposition. After the preamble, the first topics treated of are the sovereignty and love of God. These are included under the first three paragraphs of the Act, one of which we have given above. In this paragraph the framers have divorced "the purpose" from "the love" of God. They announce that in holding and teaching the purpose of grace "this Church most earnestly proclaims, *as standing in the forefront of the revelation of grace*, the love of God, Father, Son, and Holy Spirit to sinners of mankind". The love of God to sinners of mankind is represented as something distinct from, and something more prominent than the purpose of grace.

Now we find that no such distinction is observed in Scripture. The purpose of grace and the love of God have reference to the same objects. It is they whom God the Father "predestinated to be conformed to the image of His Son that He might be the firstborn among many brethren" (Rom. 8, v. 29) whom, in the language of the Apostle John, He also loved. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." (I John 3, v. 1.) The purpose of grace in predestination and the love of God have reference to the same blessings to be conferred, and the same objects for whom these blessings are destined. The intention of the framers of the Act was evidently to hide the decree of predestination as much as possible out of view, and to bring to the front the love of God as something more attractive in the eyes of men.

It is further evident that the love of God, of which the Act speaks, is

not that love which actually stands in the forefront of the revelation of grace. The love of God which stands in the forefront of the revelation of grace is not His universal benevolence to His creatures, whereby He makes the sun to shine and the rain to fall upon the evil and the good. It is a love certainly to sinners, but it is a love to those who were "chosen in Christ before the foundation of the world". It is the electing love of God which stands on the forefront of divine revelation. This is a love which He bears to special objects, not in virtue of any merit in them — for they equally with all other have none — but solely of His free good pleasure. We are told in Eph. 5, v. 25 that "Christ loved the Church and gave Himself for it". It was the same love which was in the Son that was in the Father, and this love had special reference to the Church for whom, and not for all men, He gave Himself. We regard it therefore a serious deviation, not only from the doctrine of the Confession, but also from that of the Word of God, to declare any love as standing in the forefront of the revelation of grace, but the sovereign and electing love of God.

It is quite evident from further expressions in the Act that it is a universal love to sinners of which it speaks, for the Act goes on to say that this love is "manifested *especially* in the Father's gift of the Son to be the Saviour of the world". The emphasis in this clause rests upon the word "especially", which we have emphasised. The use of this word clearly implies that the love spoken of is manifested in other ways besides in the Father's gift of the Son. In a word, the gift of the Son, which the Scriptures as in Rom. 8, v. 32, 33 evidently declare as proceeding from the Father's love to the elect, is set forth as proceeding from God's general love or goodness to mankind. This latter is a doctrine which has no foundation in Scripture, but seriously affects the whole scheme of redemption as revealed. We further take strong exception to the use of the expression "the Saviour of the world". This expression is quite scriptural in itself, but as it stands in the Act it lacks its context. The immediate context and the analogy of Scripture explain to what extent the expression "world" may be taken — namely, not to all men, but to men in every age and country of the world, irrespective of rank or moral character. Common sense further tells us that the Lord Jesus is not the actual Saviour of the whole world, for many who heard the Gospel will be found on the left hand at last. The use of the expression, however, as it appears in the Act clearly implies that we are to take the words literally, as no explanation is appended. This gives the false impression that the Father gave the

Son, not to be the Saviour of the elect only, but of the world at large.

The next clause confirms our belief in the Arminian character of this section of the Act. The love of God the Father is said to be manifested "in the coming of the Son to offer Himself a propitiation for sin". We have here again the use of the general word "sin", which, being given without any explanation such as the context of Scripture affords, we are fully warranted in understanding as inclusive of all sin whatsoever. On the atonement of Christ, for the Church or the elect only, the Scriptures are very explicit. He "loved the Church and gave Himself for it". "The Church of God which He purchased with His own blood." "Who gave Himself for us that He might redeem us from all iniquity." (Titus 2, v. 14.) The latter verse clearly proves that He gave Himself for special individuals, not to procure merely possibility of redemption, but actually to redeem them from all iniquity. Such passages set forth that Christ died only for the elect. The statement of the Act in the use of the word "sin", sets aside these passages and practically affirms a universal atonement.

But the last clause of this section of the Act proves, as clear as noonday, that the love spoken of *is universal in its character.* The love of God the Holy Spirit is said to be especially manifested "in the striving of the Holy Spirit with men to bring them to repentance". This is so plainly contradictory to the teaching of Scripture that it almost refutes itself. In Titus 3, v. 4-6, the love of God is declared to appear, not in striving, but "in the washing of regeneration and renewing of the Holy Ghost". The goodness of the Spirit appears in His striving with sinners, but His love, beyond all contradiction, is manifested in the work of regeneration. He strives, and yet men perish for ever in their sins. But when He regenerates the soul, He applies the redemption purchased by Christ, and the sinner is saved with an everlasting salvation. Herein verily is the love of the Spirit especially manifested. It is quite apparent that the love of the Holy Spirit, according to the Act, is a general and not a special love. If He loves all with whom He strives, then He loves all who hear the Gospel, many of whom are lost for ever. But that He loves all men is plainly at variance with the Word of God and general experience for if that were so He would regenerate and save all.

In concluding our observations in this section of the Act, we point out that the love of the Spirit as here spoken of sheds light upon the way in which we are to view the love of the Father and of the Son, as stated in the preceding clauses. The love of each person in the

Godhead must necessarily be equal in strength, for the Three Persons are the same in substance equal in power and glory. The love revealed in Scripture is the love of one God, and, therefore, the same in each Person of the Godhead. If, therefore, the love of the Spirit amounts only to an ineffectual striving with men and does not absolutely secure the salvation of any, then the love of the Father and of the Son is of the same character. The love of God, therefore, as stated in this Act is not a love unto salvation. It is simply a mere sentiment of goodwill that does not secure the salvation of any one in particular. The whole result depends upon some act on the part of the sinner, so that salvation according to this theory, is of man and not of God. To show that the love of God, Father, Son and Holy Ghost is a love that infallibly secures the salvation of its objects, we need only point our readers to passages already quoted. The love of the Father is revealed in Eph. 1, v. 4, as choosing sinners in Christ that "they should be holy and without blame before Him in love"; the love of the Son in Eph. 5, v. 25, as giving Himself for the Church, "that He might sanctify and cleanse it"; and the love of the Spirit in Titus 3, v. 5, is spoken of as "the washing of regeneration and renewing of the Holy Ghost". The soul that lays hold of any other love for salvation than this electing, redeeming, and renewing love embraces a delusion, and not the sure foundation laid in Zion. What serious consequences such delusive teaching as is contained in this Act has upon men's minds, we shall not at present enlarge upon.

3. Explanatory Criticism of the Declaratory Act

We now proceed to examine the second paragraph under the first section of the Act, which runs as follows: "(b) That this Church also holds that all who hear the Gospel are warranted and required to believe to the saving of their souls; and that in the case of such as do not believe, but perish in their sins, the issue is due to their own rejection of the Gospel call. That this Church does not teach, and does not regard the Confession as teaching, the foreordination of men to death irrespective of their own sin."

This paragraph, to begin with, deals with the general call of the Gospel. We are fully agreed that all who hear the Gospel are under obligation to believe in Jesus Christ for salvation. But this obligation, we hold, rests upon the direct command of God, and the suitableness

of the Gospel provision to men as sinners, and not upon supposed universal love, or univeral atonement, as seems to be the case here, from the close connection between this and the preceding clause which we have already dealt with. The Arminian Gospel is, "God loves all, Christ died for all, and the Holy Spirit strives with all", and this is almost verbally the Gospel we find in the Declaratory Act. The command to believe, referred to in this clause, is evidently grounded upon such universal propositions as these which afford a false and unscriptural basis for faith. We also observe that no reference is made here to the person of Christ as the object of faith. The command of the Gospel is, "Believe in the Lord Jesus Christ". Many may believe the Gospel as they believe a piece of history, and remain spiritually ignorant of Christ. On the other hand saving faith in Christ springs from a revelation to the soul of His divine glory, sufficiency, and suitableness as a Saviour. No one, therefore, savingly believes the Gospel except he is enlightened by the Holy Ghost as to the person and work of Christ. To believe unto salvation is not something which men can do, upon invitation, as easily as a common task, but can only be performed after the reception of spiritual life and enlightenment by the Spirit of God. This all-important aspect of the Gospel appears here to be lost sight of in the haste to emphasise the universality of the Gospel call.

We also regard as unsatisfactory the reference to those who "do not believe, but perish in their sins". It is said, "the issue is due to their own rejection of the Gospel call". Whilst we can so far agree with this statement, we feel that it is written so as to hide from view the solemn, but nevertheless indisputable fact referred to in ch. 3, sect. 7, of the Confession, that God has in strict justice for sin passed by some of the human race, whilst He has chosen others unto salvation. It would also seem from the language of the Act that man without special grace was quite capable of receiving the Gospel, and that everything depended upon free will. Probably this the framers might deny, but we see nothing expressed that would prevent such an interpretation, and they ought to have been as careful to guard against error as to expound what they imagined to be truth.

In conclusion, we do not think that the universality of the Gospel call was an aspect of the truth that required any special emphasis at the present time. Our fathers both in the near and remote past never failed to give due prominence to this aspect of the Gospel, and it is only an insult to the living and the dead to bring it forth in the way

done in this Act as if it were hidden or obscured until now. The best Scottish Calvinistic Theology is full of it. Who could give a freer and more liberal offer of Christ to sinners than Samuel Rutherford, one of the leading framers of the Confession of Faith?

We now take up the second clause of this paragraph, which is to the effect: "that this Church does not teach, and does not regard the Confession as teaching, the foreordination of men to death, irrespective of their own sin." This clause deals with the relations of foreordination and sin. The emphasis lies upon the words, "their own", and the meaning appears to be that men are not foreordained to death, temporal, spiritual, or eternal, irrespective of their own personal sin. This teaching is in direct contradiction to the truth as stated in the 5th chapter of the Romans. We are told there that "by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned". Adam stood not only for himself but also for his posterity, and so by his sin death passed upon all men. "By the offence of one many be dead." It is also written in I Cor. 15, v. 22, that "in Adam all die". Temporal death is one form of this death. The Act therefore denies, for example, that the temporal death of infants takes place on account of Adam's sin, a fact evidently asserted in Rom. 5, v. 14. It does more however; it denies that the spiritual death under which all men are born is in consequence of the imputation of Adam's first sin. it may even be taken as denying that we are born in a state of spiritual death at all, for it associates death only with one's own personal sin.

If the Act refers however, as some affirm, only to everlasting death, the omission of the word 'everlasting' is a serious one, for the clause, as it stands, embraces temporal, spiritual, and everlasting death. But even in this latter case the teaching is quite erroneous. If Adam stood for all his seed, then by his sin all were made liable not only to temporal and spiritual, but also to everlasting death, for the wages of sin involve the curse of God which eternity alone can exhaust. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3, v. 10.) "Depart from Me, ye cursed, into everlasting fire." (Matt. 25, v. 41.) The logical consequence clearly is that in Adam the whole race merited by his sin the curse of God, which is everlasting death. But if, according to the Act, men are not foreordained to death, "irrespective of their own sin", then Adam's sin did not merit for the race everlasting death, which consequently implies either that Adam did not stand for his

posterity, or that his sin deserved less than the curse of God. The latter alternative may be regarded as too absurd a conclusion. We are therefore justified in affirming in virtue of the former, that the Act, by implication denies that Adam stood for his posterity. The denial of this doctrine may appear to some of little consequence, but, if the subject is carefully studied, it will be seen that a denial of Adam's federal headship not only unhinges our views in regard to man's natural state, but also seriously affects our views of Christ's federal headship as the second Adam, and of the way of salvation through Him. If it is unwarrantable to say that Adam stood for his seed, it is equally so to say that Christ stood for His people. The denial therefore of Adam's representative character has consequences of a serious and far-reaching character upon the welfare of men. For it is only by right apprehensions of the truth about sin and salvation that men will be converted from the error of their ways, and the cause of Christ advanced in the world.

We now pass on to consider the third paragraph under section I: "(c) That it is the duty of those who believe, and one end of their calling by God, to make known the Gospel to all men everywhere, for the obedience of faith. And that while the Gospel is the *ordinary* means of salvation for those to whom it is made known, yet it does not follow, nor is the Confession to be held as teaching, that any who die in infancy are lost, or that God may not extend His mercy for Christ's sake, and by His Holy Spirit, to those who are beyond the reach of these means, as it may seem good to Him, according to the riches of His grace."

In the opening words of this paragraph it is declared to be "the duty of those who believe to make known the Gospel to all men everywhere". It has been always held by the Church of Christ that it is the duty of the believers to make known the Gospel to all men by their life and conversation, but it has never been held that it is their duty to preach or conduct religious services. According to this clause, it is "one end of their calling by God" to preach or declare the Gospel; for the expression "make known" is evidently general enough to embrace this as well as other forms of setting forth the Gospel. We think this doctrine is of the essence of Plymouth Brethrenism, and is inconsistent with the system of pastors and teachers which God has instituted in His Church. In the Presbyterian Church scope has certainly been given to Christian laymen to exercise their gifts both in public prayer and public address, but it has never been affirmed that

it was the duty of all such thus to make known the Gospel. Many excellent men have lacked special gifts, especially in the direction of public address.

It is further evident that this clause gives full liberty to women to declare or preach the Gospel, for it is said to be "the duty of those who believe", — men or women, without distinction — "to make known the Gospel to all men everywhere". Women are at liberty according to the Scriptures, to be helpers in the Gospel, but it is not their duty to occupy the position of preachers. This position the Declaratory Act gives them full liberty to assume. The words, "to all men everywhere", clearly indicate that liberty is given to these and all others to make known the gospel, not only in private but also in public. We think, therefore, that this provision is wise above the revealed will of God. For persons who have no Scriptural call or fitness thus to engage themselves, this is to adopt expedients upon which the blessing of God cannot be expected to rest. Now-a-days, in connection with the Churches, there are multitudes of "workers" so called, many of whom would be better engaged at home striving to enter in at the strait gate, and seeking to learn the divine art of prayer at a throne of grace.

We further observe that this paragraph affirms "That while the Gospel is the *ordinary* means of salvation for those to whom it is made known, yet it does not follow, nor is the Confession to be held as teaching, that any who die in infancy are lost". The first thing which calls for our attention is that which is said of the Gospel as "the ordinary means of salvation". There is something very suspicious about this mode of expression, and if it is meant that there are some other extraordinary means of salvation available for hearers of the Gospel, nothing could be more contradictory to the plainest teaching of Scripture. Witness the words, "There is none other name under heaven given among men whereby we must be saved." (Acts 4, v. 12.) The next matter is the reference to infants. The Confession has already spoken with the utmost wisdom and carefulness on this subject. It says, "Elect infants dying in infancy are regenerated and saved by Christ through the Spirit." It pronounces no opinion on whether all or some are elect, as the Scriptures have given no absolute decision. We would desire, however, to call particular attention to the terms of the Confessional statement. Many people not knowing the Scriptures or their own hearts are ready to ground the salvation of infants upon their early age or supposed innocency. If infants are saved, let it be observed, it is, first, because they are "elect", secondly,

because they are "saved by Christ", and thirdly, because they are "regenerated through the Spirit". Nothing more is needed for adult persons, and nothing less is needed for infants. Let no one therefore suppose that infants slip into heaven without requiring any inward change. They are by nature corrupt in heart and children of wrath. There is nothing in them that a holy God can look upon with complacency. They require, therefore, a second birth before they can enter the kingdom of heaven. And who would be bold enough to impugn the holiness and justice of God, although the whole corrupt human race, both infant and adult, had been shut out of that holy place? We know nothing aright if we do not hold that salvation is of free and sovereign grace both to the infant of days and to the man of mature years. "All have sinned, and come short of the glory of God." The framers of the Act would have done well to adhere to the careful words of the Confession on this subject. At the present day especially, there is such manifest wickedness and carelessness in regard to the upbringing of the young, and in the lower grades of society, even in regard to their very life, that we little need opiates to dull the consciences of parents and guardians as to their responsibilities.

The closing sentence of this paragraph asserts that the Confession is not to be held as teaching "that God may not extend His mercy for Christ's sake, and by His Holy Spirit to those who are beyond the reach of these means", that is, the Gospel, described above as "the ordinary means of salvation". For this statement there is no warrant in Scripture. The persons spoken of as "beyond the reach of these means" are evidently the heathen, and we think it ill becomes the Free Church that has shown so much missionary activity to speak of any as beyond the reach of the means, or as being saved without the Gospel. Further, the expression, "beyond the reach of these means" is not a true statement of the case. There are none in the most remote parts of the earth that are beyond the reach of the means. God is able to send the Gospel by His servants to any corner of the world. This clause, nevertheless, affirms the very dangerous and pernicious error, that "God may extend His mercy" to those who are without the Gospel. This teaching is in the most manifest contradiction to Scripture. We are told in Rom. 2, v. 12 concerning the Gentiles, that "as many as have sinned without law shall also perish without law", which plainly declares that the Gentiles who had not the Jewish revelation perished in their sins. And the heathen who are today without law or Gospel are in a similar position, and so must likewise perish. The framers of this

Act shut their eyes to the truth as stated in the above passage.

We also find in the Scriptures abundant testimony to the fact that men require to know the Gospel before they can be saved. No other way is once hinted at. The parting message of the Lord Jesus to His disciples was, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16, v. 15), unmistakably announcing that no creature in all the world could be saved without the Gospel. We are surprised, in face of a passage such as this, that men can speak of a possibility of salvation without the Gospel. Again, the Apostle Paul by the Holy Ghost thus addresses the Ephesians, "In whom (i.e., in Christ) ye also trusted after ye heard the word of truth, the Gospel of your salvation." (Eph. 1, v. 13.) The word of truth is here said to be the Gospel of their salvation. He also declares in the 2nd chapter of this epistle that in their natural state they were "children of wrath" (v. 3), and therefore liable to perish for ever without the Gospel. It is also written by the Apostle Peter that the Word of God is the seed of the new birth, "being born again of incorruptible seed, by the Word of God, which liveth and abideth for ever". (I Peter 1, v. 23.) Sinners are also said to be "saved through faith", the gift of God. (Eph. 2, v. 7.) How does faith spring up? "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10, v. 17.) These passages further confirm the truth that it is by the Word of God, and by it alone, accompanied by the Spirit, that sinners are born again. A passage already quoted sets a final seal upon the necessity of the Gospel of Christ for salvation. "There is none other name under heaven given among men, whereby we must be saved." (Acts 4, v. 12.) The word "name" points out that Christ must be preached in the hearing of men, and His person and work made known that they may be saved.

But to show that at least one leading man in the Free Church holds the view contained in this clause of the Act, we may mention that we heard Professor Marcus Dods declare on one occasion from his chair in the New College that there would be many on the right hand at the great day who had had "no knowledge of the historical Christ". This conclusion he drew from the answer given by the righteous, narrated in Matt. 25, v. 37, "Lord, when saw we thee an hungered and fed thee?" etc. From the King's reply, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," he affirmed that in whatever part of the world men are found doing good to their fellowmen, there we find "the spirit of Christ". All persons who were engaged thus in doing good would be found on the right

hand. This is clearly a perversion of the obvious meaning of the passage, and of Christian doctrine in general. But it shows what pernicious views may be held in consistency with the doctrine that God may extend His mercy to those who have not heard the Gospel. We cannot but wonder that the Lord Jesus should have sent forth so many servants in apostolic and later times, who gave their lives for the Gospel, if some other way was available for the conversion of men. Surely the very end for which the Gospel was given was that its sound might go throughout the world (Rom. 10, v. 18), and those who knew its unspeakable value were willing to sacrifice all earthly comforts and endure the most cruel deaths, that the Gospel might be known among men everywhere as the power of God unto salvation.

The Free Church by adopting this clause puts a dagger into all true missionary effort. If her missionaries hold this view, as we have no doubt some of them do, the Gospel they proclaim and their efforts to proclaim it, will be detrimentally affected thereby. We have, indeed, no ground for concluding that the Gospel that is now proclaimed abroad is one whit better than that which is preached at home. In fact, the question arises if this clause is true, "What need is there for missionaries to the heathen at all?"

We now proceed to examine the second section of the Act which runs as follows: "That, in holding and teaching, according to the Confession of Faith, the corruption of man's whole nature as fallen, this Church also maintains that there remain tokens of his greatness as created in the image of God; that he possesses *a knowledge of God* and of duty; that he is responsible for compliance with the moral law and with the Gospel; and that, although unable *without the aid of the Holy Spirit* to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy." This section deals with the fall of man and its effects. This important subject is treated, as we might expect, like former subjects, in a way that modifies the doctrines of the Confession and adapts them to the light and easy views of sin and man's depravity which are current in the present age. Instead of a bold, clear, and truthful statement of man's total depravity by nature as a corrective to current views, we have a statement which is fitted to gratify the pride and self-righteousness of the age, and is not wanting in serious deviations from essential and vital truth. If the views contained in this section are believed by anxious inquirers, they may freely cherish shallow and inadequate

impressions of their sin and misery, so that something far less than "the great salvation" that is in Christ will meet their case. Their latter end will therefore be worse than their first.

The first clause in this section is open to criticism. It sets forth that the Church holds and teaches, according to the Confession, "the corruption of man's whole nature as fallen". These words are given as a summary of Confessional teaching. They are right as far as they go. But we must remember that the Confession not only teaches that man's whole nature is corrupt, but is totally corrupt. This makes a great difference, and in an important document such as this Act, every word is of value. The omission of the word "total" before corruption is therefore significant. The Church in the above expression only commits itself to the corruption of man's whole nature, and not to the total corruption thereof. The words "whole nature" do not alter the matter anything. For the whole or every part of an organism may be corrupt, and yet not totally so. We feel, therefore, that the opening words of this section are a fitting preface to the light and erroneous views of man's fallen estate that follow.

The Act proceeds: "This Church also maintains that there remain tokens of his greatness as created in the image of God." Admitting that there are tokens in man of his original greatness, such as reason and conscience which are, however, largely weakened and corrupted by sin, we deny that there are such remaining tokens as this Act asserts. We are told "he possesses a knowledge of God and duty". This is an ascription to man of attainments that even Pelagius himself would have shrunk from making. We know of no Christian creed that affirms so much of man by nature; and there is no statement throughout the Act more destitute of foundation from, or more contrary to, the teaching of the Word of God than this. It is to be wondered at that men who professed the least regard whatsoever to the Scriptures, or had the smallest acquaintance with human nature, could employ such language. To assert of man that "he possesses a knowledge of God" is not simply to say that his conscience testifies that there is a God, or that his understanding leads him to believe in a Supreme Being, but it is to declare that man in his natural state, dead in sin, and independent of the Scriptures, knows the living and true God.

How utterly contrary to truth this is we need hardly attempt to prove. If the framers say no such meaning was intended, then we affirm that they were either ignorant of the proper use of the English

language, or that they used it most carelessly. One thing is certain, that the man who wants shelter for his erroneous views will not hesitate to take the language of the Act in its plain sense without modification. But it is quite probable that the framers will not disclaim the interpretation we have given, for is it not a fact that Professor Candlish, D.D., of the Free Church College, Glasgow, asserts in one of his books a statement equally as wild as theirs, that those among the heathen who loved goodness loved God, even although they might deny His existence? When this is the sort of theology vented in high places of instruction, we need expect no better in the Declaratory Act. The Word of God, however, will stand for ever when the vain notions of men shall perish, and that Word asserts that men by nature are "without God" (Eph. 2, v. 12), "know not God" (I Thess. 4, v 5), and are "haters of God" (Rom. 1, v. 30). We are also told in II Thess. 1, v. 8 that when the Lord Jesus shall be revealed from heaven, He will take "vengence on them that know not God". Men in their natural estate are thus declared ignorant of God, and it is only blindness and presumption that would affirm the opposite.

On the other hand, when it is considered what "a knowledge of God" implies, it is also seen how far this Act wanders from the truth. In John 17, v. 3 it is written, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Here we are told that it is eternal life to know God, and if this Act is true, every man in his natural state possesses eternal life — a manifest absurdity. Further, a knowledge of God implies saving acquaintance with Jesus Christ, for "neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him" (Matt. 11, v. 27), so that it is all one to say that a man by nature possesses a knowledge of Christ, as to say that he possesses a knowledge of God. It is therefore quite clear that the Act ascribes to man in his natural state what is only possible to man when enlightened by the Spirit of God in the knowledge of the truth as it is in Jesus.

We are also informed in this clause that man by nature possesses "a knowledge of duty". This also is a further statement thoroughly unwarrantable. No doubt the law was originally written on man's heart, but man's duty does not simply comprehend what is to be found in the moral law, but also what is to be found in the Gospel. Of extremely important duties contained in the latter, man by nature is totally ignorant, and therefore requires the teaching of the Word of

God. To say, therefore, that "he possesses a knowledge of duty" is to say what is contrary to truth and experience. The Act further goes on to say that "he is responsible for compliance with the moral law and the Gospel", and to this we have just one, but an important objection, namely — that his responsibility is here based, not upon the authority of God in law and Gospel, but upon man's supposed powers of compliance in possessing a knowledge of God and duty. We admit that man is under moral obligation to keep the law and obey the Gospel, but he can do neither the one nor the other without saving grace. The measure of his responsibility does not serve as any index to the measure of his ability, for that is virtually nothing, because he is "dead in sins" — the weight of his responsibility only serves to show him the depth of his inability. It is thus he is made sensible of his need of saving grace to fulfil his obligations according as Christ said to His disciples, "Without me ye can do nothing" (John 15, v. 5). To set before fallen man, therefore, that he has any measure of ability by nature to comply with the law or the Gospel is to delude him as to the possession of powers he is utterly unable of exercising, and is also to take away the possibility of a sense of the need of saving grace finding a place in his soul.

This section of the Act thus concludes: "And that, although unable without the aid of the Holy Spirit to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy." The reference here to "the aid" of the Spirit is one of the most unsatisfactory expressions of doctrine to be found in the Act. Man is described in the Scriptures as by nature "dead in trespasses and sins" (Eph. 2, v. 1), and what he needs is not aid but life. Aid may do something for a living man, but nothing for a dead man. The Scriptures, therefore, affirm that sinners are "quickened", "born again", "made new creatures in Christ Jesus", all which expressions clearly prove that it was not the aid of the Spirit, but this almighty creative, life-giving power that caused them to return to God. Witness also the language of Ephraim in Jeremiah 31, v. 18, "Turn thou me and I shall be turned", which shows that for a sinner to "turn", or "return to God", there is required the almighty power of God, and that no creature help is of any value. The use of the words "the aid of the Holy Spirit" by the framers of this Act is all the more reprehensible when it is considered that these words have long been the centre of controversy in the Christian Church. Arminians have held that men simply require the aid or help of the Spirit in returning

to God and believing in Christ Jesus, while Calvinists have affirmed that men are totally dead in sin, and, therefore, require regeneration in order to return, a work that can only be accomplished by the life-giving energy of the Holy Ghost. In the former case man is represented as possessing some life, and, therefore, as capable of concurring and co-operating with the Spirit of God, while in the latter case he is represented as without any spiritual life and so, entirely passive in the hands of the Spirit when He comes to regenerate the soul and bring it back to God. The latter view is that of our Confession, and that which we believe to be agreeable to the Word of God, and, therefore, by the adoption of the former, the Free Church has accepted the Arminian and set aside the scriptural doctrine of regeneration. If men go wrong here, everything else that follows is likely to be wrong. It is, therefore, fraught with deadly consequences that erroneous views in so vital a subject should enter into the creed of the Free or any other Church.

As to man's capacity for "affections and actions which in themselves are virtuous and praiseworthy", let us hear what the Confession itself says on this subject. The Act treats of it in connection with the Fall, and therefore, gives a false impression of man's fallen estate in the sight of God, but the Confession devotes a special chapter to the doctrine of "Good Works", and puts it on its proper footing. It says, "Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of the Lord; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God. (Chap. 16, sect. 7.)

The works treated of in this section of the Confession will evidently embrace the "affections and actions" referred to in the Act. Looking at these affections and actions in the light of the confession, we may say that "although, for the matter of them, they may be things which God commands, and of good use to themselves and others, yet because of 'three vital defects pointed out above they are therefore sinful and cannot please God'." This is the Scriptural verdict which the Confession gives on the subject. But the impression given by the Act is that natural men are capable of affections and actions that are virtuous and praiseworthy even in the sight of God, and that the

human race is not totally sinful in nature and practice. This view is not only subversive of the doctrine of the Confession, but also of that of the Word of God which declares that "there is none that doeth good, no, not one" (Ps. 53, v. 3), that "unto them that are defiled and unbelieving nothing is pure" (Tit. 1, v. 15), and that "the sacrifice of the wicked is an abomination to the Lord" (Prov. 15, v. 8). The best that man can perform in his natural state has been well described by one of the early fathers of the Church as "shining sin".

Let us use a simple illustration. Love to one's fellowmen is a virtuous and praiseworthy affection. But when that love, as is the case with all unregenerate persons, is not accompanied by love to God as the predominant affection of the soul, then the former affection takes the place of the latter, and the soul worships the creature rather than the Creator, committing thereby sin of such a heinous character as leaves no real virtue or praiseworthiness in mere affection of one's fellow-men. If all the affections and actions of man are tested in this way, it may easily be seen that their character in no wise modifes one's views of the Fall, but rather reveals its tremendous extent and consequences. Besides, let it be observed that if there be any outward rectitude or virtue in men, this is traceable not to any lack of depravity or presence of good in the creature, but to the common influences of the Spirit of God. These influences surround, in more or less degree, the whole human race. But the framers of the Act forgot these influences altogether in their extraordinary readiness to credit man with some natural power for good.

In conclusion, we affirm that it is drugging souls with sweet poison to make them believe they are capable of affections and actions that have any real virtue or praiseworthiness in the sight of God. Nevertheless, this is the obvious meaning of the Act which clearly teaches that men are not at all so bad by nature as they were formerly told from faithful evangelical pulpits in Scotland, and that there is something good in man after all. This kind of doctrine is much more prevalent than people are aware of. A certain Rev. Mr Ferrier, a few years ago an assistant in a Free Church in Aberdeen, and now an ordained minister, situated somewhere in the south, stated in a sermon then printed for private circulation, that the Apostle might well describe the Ephesians as "dead in trespasses in sins", but for any one to say so of amiable young men and women who were battling their way through life, such was "a monstrous lie before heaven and hell!" That was the substance of his remarks. Our readers need not be

startled. The same thing is to be found in milder language in the Declaratory Act.

The third section of the Declaratory Act now presents itself for our consideration. It is couched in the following terms: "III. That this Church disclaims intolerant or persecuting principles, and does not consider her office-bearers, in subscribing the Confession, committed to any principles inconsistent with liberty of conscience and the right of private judgment."

This clause was framed, we suppose, with reference to the relation between the Civil Magistrate and Christ's Church, but as neither the name nor office of the former is once mentioned, the clause may be taken in its most general application. The consequences of this we shall show further on. In the meantime let us consider the bearings of the clause upon the powers of the civil magistrate. The language in which the clause is expressed reminds us of an Act passed by the Church in 1846. The Free Church at that time thought it necessary, in view of the tyrannical claims put forth by the State, and for which some even adduced the support of the Confession of Faith, that something should be said on intolerance and liberty of conscience in the preamble to the formula to be signed by officer-bearers. It was therefore stated that "the General Assembly think it right to declare that, while *the Church firmly maintains the same scriptural principles as to the duties of nations and their rulers in reference to true religion and the Church of Christ for which she has hitherto contended*, she disclaims intolerant or persecuting principles, and does not regard her Confession of Faith, or any portion thereof, when fairly interpreted, as favouring intolerance or persecution, or consider that her office-bearers, by subscribing it, profess any principles inconsistent with liberty of conscience and the right of private judgment."

In this statement the Church, while disclaiming intolerant principles, and freeing the Confession from the false charge of favouring such, takes the utmost care to express her firm maintenance of "the same scriptural principles as to the duties of nations and their rulers in reference to true religion and the Church of Christ for which she has hitherto contended". On the other hand, the Free Church of 1892 in this clause of her Declaratory Act, while using somewhat similar language about intolerance and liberty of conscience, makes no reservation at all in favour of the duties of nations and rulers to the Church of Christ. It is quite evident, therefore, that the Church here

tacitly abandons the principle of national religion, one of the most important principles in her constitution. It also appears, from the terms used, that she reckons this principle an intolerant one, and is of the same mind with the Voluntaries who have always affirmed that the establishment of the Church of Christ is an act of intolerance.

To prove that the principle of national religion, so far from being one that ought to be renounced, is a principle that is clearly revealed and insisted upon in Scripture, we need simply refer our readers to the many passages that speak of God's sovereignty over the nations and their corresponding duties of allegiance and service to Him. In Psalm 2, v. 7-12, the Father promises the Son the uttermost parts of the earth for His possession, and thus gives Christ, as mediator, dominion over the nations of the earth. As a suitable application of this doctrine to the conduct of men, the injunction is added, "Be wise now therefore, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear." The rulers of the world are here addressed not as mere units of the human race, but as endowed with certain offices, and, therefore, the obligation is imposed upon them of serving the Lord in wisdom and fear in their public as well as their private capacity. Again, in Psalm 72 we have many promises and predictions of Christ's reign over the nations; "Yea, all kings shall fall down before him: all nations shall serve him" (verse 11). If they are, therefore, to serve Him in the ways that he has appointed, it is manifest they must have respect to His revealed will. What then does the Word of God say in regard to the relation of rulers to the Church of Christ? It speaks of it as follows: "Kings shall be thy nursing fathers, and queens thy nursing mothers." (Isaiah 49, v. 23.)

Now this relation of things is not spoken of as a bare event foreordained, and certain of accomplishment, nor as a future calamity to the Church of Christ. Far from it; it is promised and foretold as a prominent element in the prosperity of the Church and of Christ's cause in times when the divine standard of relationship between Church and State will be fully reproduced and exemplified in the world. Again, in Isaiah 60, v. 9-12, it is declared that when the Gentiles shall be gathered in, their kings shall minister unto the Church, and the solemn warning is given to nations that neglect this important duty; "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." The word "thee" here refers to the Church, and the dire consequences of neglecting to acknowledge and support her are put on record as a

lesson to coming generations. Some are ready to say that such passages only apply to the Jewish people under the old economy, but the merest glance at those now quoted, shows that they unmistakably refer to Gentile nations in Gospel times. In the New Testament also we have much that supports the doctrine of national acknowledgment of Christ and His Church. Christ himself after His resurrection assured His disciples that all that was spoken of Him "in the law of Moses, in the Prophets, and in the Psalms" must be fulfilled. These passages, therefore, already adduced must be fulfilled. The persons who labour to prevent their fulfilment by declaring that the establishment of Christ's Church is the fruit of intolerance, are running contrary to the purposes and promises of God, and will find this to be so one day to their shame and confusion.

We find further, that Christ exhorted His disciples "to baptise all nations" which clearly means that His disciples were to have respect to the evangelisation not simply of individuals, but of nations. If, therefore, nations are to be baptised in the name of the Father, the Son, and the Holy Ghost, does not that prove that nations as such are expected to give allegiance to God and His Son Jesus Christ? If so, it is their incumbent duty to acknowledge and support Christ's truth and Church in the world. Other passages may be quoted, such as Philippians 2, v. 5-11, in which it is said that "at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father", and Colossians 1, v. 16, where we are told that by the Son "were all things created . . . whether they be thrones or dominions, or principalities or powers; all things were created by him and for him". These passages, we think, clearly set forth the subjection not only of individuals but of all nations to Jesus Christ, both as Creator and Redeemer. We have made quotations sufficient to indicate that the principle of a national acknowledgment of Christ and His Church is highly Scriptural, and is one with which the honour due to Christ and the prosperity of His Church are intimately associated.

It might also be added that this principle is a highly reasonable one. Is Christ not to be acknowledged by corporate bodies as well as private individuals? If not, then an open door is given to infidelity and atheism. A man may be a good Christian at home, but when he appears in society he must forget God, and ignore His cause. It will be clearly seen that when the Voluntary principle is carried to its logical issue, it leads not merely to the disestablishment of Churches, but to

national forgetfulness of God; in a word, to national atheism. The same principle leads, as already hinted, to social atheism. When the religious bonds which alone can bind society firmly together are broken, disorder and anarchy must be the disastrous result. On the other hand, the establishment of Christ's Church is a divinely appointed means of cementing together society in friendly union as well as for bearing national testimony to the being, government, and claims of God.

A word or two as to objections. It is objected by Voluntaries that Christ says, "My kingdom is not of this world" (John 18, v. 36). Now these words refer to Christ's immediate purpose in His estate of humiliation. He did not come to set up a temporal or earthly kingdom, nor to advance His cause by the sword. While, however, he did not then set up an earthly kingdom, nor does yet advance the interests of His cause by carnal weapons, He still claims to be "the Prince of the Kings of the earth" (Rev. 1, v. 5). As Prince and King He claims the allegiance of all earthly potentates. We are also told that "there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever". One could hardly wish for a clearer and more vivid intimation of the duties of nations to Christ, and of their ultimate subjection to Him. Another objection that is raised to the principle of national religion springs from belief in what is called "religious equality. This is a dangerous phrase. We know of no respect at all in which there can be said to be equality amongst religions. All religions differ in some respect from one another. The meaning, however, appears to be that all religions should be regarded as on an equality by the State. The consequence of this is that the State is no more bound to acknowledge Christ than Antichrist, Mohammed, or Buddha. That such a principle should have any footing in a country that has enjoyed the light of Christianity is solemn to contemplate. It is, nevertheless, on this principle that atheists, infidels, and papists are admitted into the Government of this country, and it is on the same principle that the clause of the Declaratory Act under consideration has been framed.

It is evident that the Free Church by relegating the principle of national religion, as is done in this Act, to the class of intolerant or persecuting principles, clearly sells her birthright, for she claims in her public documents to be the Church of Scotland Free. She is also prepared to give into the hands of its enemies the last remnant of the

memorable Reformation by doing, as she has done for a number of years, her utmost to overthrow the present Established Church of Scotland. We have no sympathy with the corruptions of that Church; but we hold that it is our bounden duty to maintain the connection between Church and State to the last. There is no fear, however, for the ultimate triumph of the principle of national religion, for just as surely as Christ will subdue all things under His feet, so will the kingdoms become His. In conclusion, we observe that the terms of this clause are such that liberty is given to all to accept or reject what doctrines in the Confession they please. For it is said, the Church "does not consider her officer-bearers, in subscribing the Confession, committed to any principles inconsistent with liberty of conscience, and the right of private judgment". No exclusive reference is made to the doctrine of the civil magistrate. It is, therefore, clear that all who care to cherish any views divergent from the Confession may have full liberty to do so.

The fourth and last section of the Declaratory Act now falls to be examined. It is expressed as follows: "IV. That while diversity of opinion is recognised in this Church on such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth, the Church retains full authority to determine, in any case which may arise, what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of her unity and peace."

This section of the Act, though last, is not least in importance. It is probably the most important section of all. The matter with which it is concerned is the relation of the Church to the opinions on points of doctrine held within her pale, and it is manifest that serious issues must depend upon the nature of that relation. If that relation is one of antagonism to every view that is contrary to the Word of God, then all is well. But if, on the other hand, it consists in the permission or approval of unsound doctrine, then all is not well. A door is opened that may admit heresy without end. We have good reason to fear that such a door has been opened in this section of the Declaratory Act.

The first statement that calls for our attention is that contained in the words, "While diversity of opinion is recognised in this Church". Here there are at least *three* things taken for granted which may be called in question. The *first* is that diversity of opinion was recognised in the Church before this Act was passed. That diversity of opinion

existed for a number of years no one will dispute, but that this diversity was formally recognised by the Church as such — and without formal there was no real recognition — is a pure assumption, devoid of foundation in fact. The framers of this Act, however, are experts at unwarrantable assumptions. But, if there was no formal recognition of the diversity of opinion before now, this statement by the Church gives to that diversity all the necessary recognition. The Church has now given it her final seal. At one time all office-bearers were agreed in accepting the doctrines of the Confession without reservation, and any signs of divergence from this form of acceptance were regarded as the beginnings of heresy. Now it is decided that diversity of opinion shall be recognised once and for all in the Church, and so heresy and sound doctrine are awarded an equal platform.

The *second* thing taken for granted in the above statement is that diversity of opinion is quite an ideal or perfect standard of opinion in a Church. This might be good enough theology if there was no Bible, or no infallible guide to truth, but with such a book as the Bible in our hands, it is impossible to hold this view. The Bible makes the well-established claim that it contains a perfect standard of truth. "The law of the Lord is perfect" (Ps. 19, v. 7). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfect*, thoroughly furnished unto all good works" (II Tim. 3, v. 16, 17). These and other passages might be quoted to show that the Scriptures are capable of leading men to perfection, and therefore that they present a perfect standard of truth. The persons, however, who suppose that diversity of opinion is an ideal or perfect standard of opinion in a Church, plainly set aside the Bible as an infallible and authoritative standard of belief, and in fact deny that any such standard is to be found. This erroneous view leads both to Romanism and Rationalism. It was therefore a prominent part of the work of our great reformers to enunciate and establish the important doctrine of the perfection and sufficiency of the Scriptures as the Word of the living God. This doctrine is fully asserted in the first chapter of the Confession of Faith. It guards on the one hand against the arrogant claims of the Pope of Rome to be an authority above the Bible, and to possess power to add to its precepts, while, on the other hand, it provided a bulwark against Rationalism which also profanely asserts the imperfection of the Scriptures, and sets up human reason as the supreme court of appeal. The Free Church, by this clause in her Act,

impugns the perfection and authority of the Bible and opens a door for Romanism and Rationalism, the two greatest enemies of mankind.

The *third* thing here unwarrantably taken for granted is that unity of opinion in matters of religion is unattainable. Witness, in disproof of this, the unity that prevailed among the early Christians. Witness also the comparative unity of belief that prevails in the creeds of the Reformation. This assumption is further disproved by the experience of the Church in 1643 when the Confession of Faith was framed. There was then practical unity of doctrinal belief among Protestants in England, Scotland, and Ireland. The unity of belief extended to the manner of worship. The Psalms were exclusively used and instrumental music was renounced. The main difference of opinion was in regard to church government. A few held to Congregationalism, but the larger number was united in support of Presbyterianism. Again, at the Disruption of 1843, there was unity of opinion on the part of a large body of professing Christians. The Free Church was then of one mind as to the principles of the Confession of Faith.

It is quite manifest, therefore, that unity of opinion is attainable. What is possible for a smaller is also possible for a larger body of people. Principles are not affected by the numbers that espouse them, so that in the future a time may arrive when the greater part of mankind may accept and maintain the same principles of belief. If the doctrines of the Bible are to prevail at last, and truth must and shall prevail, then we are certain that diversity of opinion will pass away and unity will take its place. The idea that unity is unattainable not only impugns the perfection of the Scriptures, but also sets a limit to the power of the Holy Spirit, who is able to lead into all truth. He is certainly sovereign in His operations, and has not as yet been pleased to secure unity among Christians, but who is bold enough to say that He cannot and will not? Far from it. The Apostle declares in Eph. 4 that there is "one body and one spirit, one Lord, one faith, one baptism", and adds that the Lord gave gifts, such as apostles, prophets, evangelists, pastors, and teachers "for the perfecting of the saints" till they should "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ". When these words are fulfilled in their most extensive application, there will be unity and not diversity of opinion among believers. It is certainly their duty now to seek this standard of unity. They who are satisfied without it have not the mind

of Christ. They who have the mind of Christ will pray for and strive after it. They will seek unity, not in error, but in truth; not in unbelief, but in the faith. All other unity will be esteemed falsehood and delusion. Diversity of opinion, however, is not the ideal. The Church that formally recognises it as such sanctifies division and puts its seal upon that which dishonours the Word and Spirit of God.

The second statement that calls for attention relates to the points on which diversity of opinion is said to be recognised in the Church. These are declared to be "such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth". Here we take objection, first to what may be described as an unlawful distinction. Certain points are said not to enter into the substance of the Faith. No one, we maintain, has a right to cut and carve the Faith in this fashion. We are bound to receive and profess the whole revealed will of God, and to receive and profess less is sin and error. What creature then has a right to give to his fellows a dispensation in the things of God? It is plainly presumption for any person or Church to do so. We hold, therefore, that the above distinction is presumptuous, and therefore unlawful. It may be further remarked that this distinction supposes that a man may be a good enough Christian though he only accepts a part of the Faith. We do not deny that there have been and are Christians eminent for personal piety in Churches, such as the Episcopal, where views are held that are contrary to the Word of God. But, we are not aware that any Church has a right on this account to set a lower standard before her people than the Word of God sets. We have also to learn that it is the function of the Church of Christ to produce members lame, maimed, and diseased in the faith, and stamp them as good and exemplary Christians. It is rather her duty to heal the lame and diseased, and to teach the ignorant the Word of God more perfectly, as Aquila and Priscilla did to Appollo. But the Free Church is quite prepared to accept as satisfactory and exemplary such as are defective in the Faith, and thus, with presumptuous daring to lower the standard God has set up in His holy Word.

It may be also added that the Confession was always believed to contain the substance of the Reformed Faith, and no more. But it seems the framers of this Act have discovered a substance within a substance. Their wisdom resembles that of one who would affirm that, because the arms and legs are not essential to the life of a man, the persons who lack these members are as capable of physical work

as others. This idea would be treated as absurd in the ordinary business of life. In the religious world nowadays it is regarded as a fruit of progress and light. The Free Church has welcomed and adopted the idea, for she is prepared to accept and honour as even more capable Christians than others men who have thrown aside some of the most precious and health-giving doctrines of the Gospel. She recognises diversity of opinion on points that do not enter into the substance of the Faith. She approves of men with limbs, and men without limbs. It is the latter chiefly that fill the places of authority and learning, and their work must be necessarily defective and maimed like themselves.

It becomes us, further, to enquire as to the special points in the Confession on which the Church recognises diversity of opinion, and which she affirms "do not enter into the substance of the Reformed Faith therein set forth". Now, these points are not specified here where they ought to be, so that full liberty is given to individuals to consider any points they please to fall within this description, until the Church makes a particular pronouncement on them. We are, at any rate, warranted in concluding that such points as the Church has left open questions in the past are here referred to. It therefore follows that uninspired hymns and instrumental music in the worship of God are things in regard to which diversity of opinion is recognised, and that the mode of divine worship is not a point which enters into the substance of the Faith. The principle of national religion which has been set aside by the great majority in the Free Church must be relegated to the same category. But more serious questions even than those occupy the same position. The infallibility of the Word of God, we are bound to conclude, is one of the points here enumerated. Dr Marcus Dods declared that there were "errors, inaccuracies, and immoralities" in the Holy Scriptures. The Free Church did not bring him to the bar of the Assembly, nor did she make him retract this pernicious error. She left the infallibility of the Word of God an open question. Professor A.B. Bruce also charged the Scriptures with imperfections, and the Church acted similarly in his case. Dr Dods was made a Professor in the New College not long after he made the above statement, which shows the Church had no dislike to his views, but rather approved of them. Shortly after he entered upon this responsible office, he affirmed in a sermon before a learned audience in St Giles, Edinburgh, that "a man may be a true Christian and not believe in the divinity of Christ". The Church also

acted similarly here, and left that erroneous view an open question. According, therefore, to the terms of this Act such an opinion is now recognised as lawful in the Free Church, and does not infringe upon the substance of the Reformed Faith. It is further quite clear that such doctrines as eternal election, particular atonement, total depravity, etc., already set aside in this Act, are affirmed to be no longer of the substance of the Faith.

The Free Church has, therefore, set its seal upon all the erroneous views that had up to date found entrance within its pale. Since the Declaratory Act was passed, Professor Drummond's work on the "Ascent of Man" has appeared. In this book he virtually denies the Bible account of the creation, and unfolds the theory of evolution which affirms the ascent of man by gradual stages from the lowest forms of life, so that at one time man was a brute and a savage. The Free Church by her Assembly was in duty bound, by the authority of the Word of God and the Confession, to make Professor Drummond withdraw his book and retract his views. Nothing of the kind was done. The base and unscriptural theory of evolution is therefore a point on which diversity of opinion is now recognised, and which, according to this Act, does not infringe upon the substance of the Reformed Faith. An enumeration has now been given of a number of the errors which this section of the Declaratory Act covers. This section, in fact, shelters all the errors that up till now have crept into the Free Church. How many more will find shelter under the ample folds of this Act we cannot say, but provision is made for just as many as the Church cares to accept. If she acts in the future as she has done in the past, and we have no reason to think she will act otherwise, especially as "the impracticable elements" are getting fewer and fewer, we tremble for the terrible effects of such conduct upon the rising generation. They will get an inheritance of evil more extensive and soul-destroying in its influence than any generation in the past.

The next clause in this section, which now calls for observation, states, that while diversity of opinion is recognised on the points described, "The Church retains full authority to determine in any case which may arise, what points fall within this description". In these words the Church claims the authority to determine what points in the Confession enter, and what do not enter, into the substance of the Reformed Faith therein set forth. This claim is put forward as if it were a beneficial and lawful one that has always been

vested in the Church. That it has not been beneficial in respect of this Church, we have already practically shown. We also affirm that it is not a lawful claim. The Church of Christ has a ministerial but not a judicial, function in relation to the Word of God and its doctrines. It performs the function of a minister by declaring and defending all the doctrines of the Word as revealed, but it cannot perform the function of a judge over the Word of God, and assume authority to determine what may or may not be received, or what does or does not enter into the substance of the Faith. The Church has power to act as a judge over its members, and to punish by discipline those who may depart from the faith or precept of the Gospel, but judicial authority over the Word of God it does not possess. It is this authority the Church of Rome claims, and it is a similar authority that is claimed in this section of the Declaratory Act. This makes the section essentially Popish in its character. Of course, no sooner does a church set aside the authority of the Scriptures, than it has, as a necessary consequence, to fall back upon its own authority and give it the place of supremacy. So in the case here. The Free Church claims full authority to determine the substance of the Faith. It plants itself thereby on the same pedestal of supremacy with the Pope of Rome over the Word of God. The Church or the framers of the Act may attempt to deny this, but no denial can make void what is so manifestly the truth.

The closing words of this section which are also the closing words of the Act, seem to us the sheerest mockery after all that has been said and done by the Free Church. The words are, "And thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of her unity and peace." Sound doctrine! These words have little or no meaning in the mouth of this Church. As already remarked, Professor Drummond's "Ascent of Man" is still uncondemned. The Church retains full authority to determine what points do not enter into the substance of the Reformed Faith so as to guard against the abuse of liberty to the detriment of sound doctrine, but its zeal for sound doctrine did not enable it to condemn the "Ascent of Man" and make its author retract his erroneous opinions. The denial of the Bible account of creation, and the consequent denial of the infallibility and authority of the Word of God, does not, in the opinion of the Free Church, touch the substance of the Faith. Can any church that rejects the testimony and authority of the Scriptures honestly claim a regard for sound

doctrine or have a fair title to be esteemed a Church of Christ at all? We think not. This section of the Declaratory Act has far-reaching consequences. The creed of the Church is practically at the feet of a backsliding majority. The original standards are divested of all authority or power. No one knows where such a church may drift. She will probably land on the rocks of Romanism or Atheism, or both.

4. The Declaratory Act and its Consequences

We intend in this article to state several consequences, some of which have been already alluded to, that have flowed from the passing of the Declaratory Act into law by the courts of the Free Church.

(1) The constitution of the Church has been essentially changed. Formerly the Confession of Faith was accepted by all without reservation or modification. Now, the Declaratory Act sets forth the Church's modified relation to the doctrines of the Confession. This has revealed serious changes in the Church's doctrinal beliefs. In fact the Church in this Act declares itself in favour of doctrines that are quite inconsistent with, and opposed to the doctrines of the Confession. If the constitution of a Church is embodied in its standard documents, then the constitution is essentially changed when a new document, such as this Declaratory Act is added, whereby the statements of its former documents are explained away or misinterpreted, and new statements of an inconsistent or contrary character are affirmed.

(2) The Declaratory Act has now become, to all intents and purposes, the creed of the Free Church. The Confession has been set aside, and the views of all parties are now measured by the standard set up in this Act. If they come up to this standard nothing more is expected of them. All cases of heresy or discipline will therefore be tried by this test, and not simply by the Confession of Faith.

(3) The Declaratory Act, in the last clause thereof, affirms that it is only "the substance of the Reformed Faith" set forth in the Confession that is to be held fast in the Church. "Diversity of opinion is recognised" on all points that do not touch this substance. There is no hiding here of a change of creed, however this change may be denied from pulpit or platform. "The substance of the

Faith" is not defined, and therefore views of the most dangerous character may be declared as not touching the substance.

(4) The Church, or in other words, the General Assembly, by the same clause has been declared to be the final judge as to what is the substance of the faith. This leaves the whole creed and constitution of the Church in the hands of the Assembly. This court is invested with an authority similar to that claimed by the Pope in the church of Rome, so that it may add to or take from the doctrines of the Word of God. "The substance of the Faith" is therefore as large or as small as the Church, or the Assembly, chooses to make it. No one knows, therefore, how soon "the substance of the Faith" may vanish away altogether.

(5) The Declaratory Act embodies in the Creed of the Church errors of an Arminian, Semi-Pelagian, un-Presbyterian, Voluntary, and Popish character. This may seem a bold and incredible catalogue. Let anyone, however, apply himself to the examination of the above Act, and he will find that, if language has any meaning at all, these errors are there declared as the belief of the Church. The names we give may not appear, but the realities show themselves with little disguise. "The substance of the Faith" has been left undefined, but the errors accepted by the Church are not so dealt with. They are sufficiently well stated. In the acceptance of these errors "the substance of the Faith" has been practically lost.

(6) The Church, embracing ministers, office-bearers, and the whole body of the people, is involved in the guilt and consequences of adopting this Act. The General Assembly, it is true, declared that the Act was not binding on any particular person. Did that declaration make the Act any less the Church's Act? Once the consent of the Church as a body was secured, there was no necessity to make every particular individual accept it. That individual had already accepted it in his Church capacity. If there were any persons that were prepared to act so inconsistently as to submit to one thing in their Church capacity which they in their private capacity disowned, then it would appear that the Church was cunning enough not to press them on this point. No one, therefore, was commanded to accept the Act by personal profession, so that objectors might rest with ease in the net in which they were caught. Some are inclined to think that the Act has only to do with office-bearers. But the office-bearers represent the people. The people are, therefore, equally involved. As a necessary consequence the people are now

entitled by the law of this Church to hold the same views as the office-bearers in regard to the doctrines of the Act. What is right for the office-bearers to believe cannot be wrong for the people.

(7) Persons may demand Baptism and the Lord's Supper who accept Declaratory Act doctrines. Those office-bearers who profess to adhere to the principles of 1843 and have inconsistently remained in the Free Church, cannot refuse these sacraments to believers in this Act. The latter are entitled to all Church privileges. If these privileges should be refused, an appeal to the Assembly would speedily settle the question.

(8) Again, persons are not bound to accept any teaching from the pulpit beyond the views contained in this Act. Ministers may preach the soundest Calvinism, but the ordinary or the occasional hearer has a perfect right to say to himself, "You may insist as you please, upon election, total depravity and such doctrines, but I am warranted by the authority of the whole Church to which you belong, yea, even by you, in your Church capacity, to believe quite different doctrines. I think that it is more likely the Church should be right, than any single individual minister; and more than that, what can I make of the preaching of a minister who, by the Creed of his Church declares one thing, while by his individual testimony declares quite another?" We see, therefore, that not only are private persons involved, willingly or unwillingly, in the guilt of this Act, but that all private persons whatsoever have a rightful liberty to accept no teaching whatsoever beyond that found in this Act. The serious effects such a state of matters may have on the minds of the people, especially of the young, it is sad to think of.

(9) The body that has adopted this Act has evidently given away its testimony for the truth. What legacy has it to leave to coming generations? A corrupt creed and an evacuated Bible. Take away the doctrines of grace from the Bible and there is nothing left but an empty shell. The Free Church has, however. not only taken away the kernel, it has practically thrown away the shell. The infallibility and inspiration of the Scriptures have been denied, and the Church has condoned the denial. Its testimony for the Word of God and the invaluable doctrines of grace has been cast into the devouring depths of godless criticism by unbelieving teachers whom the Church delights to honour.

(10) The last consequence we shall meantime mention is that it has become the bounden duty of all who esteem the Word of God

and the doctrines of the Gospel, to separate from a body which has so highly dishonoured Christ and injured the souls of men by its procedure. The Lord hath said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5, v. 11.) Many interpret this passage, "Have fellowship, and reprove." But the word clearly says, "Have *no* fellowship", and the further exhortation plainly means, "but rather add to your lack of fellowship with these works, not silence, but reproof."

5. The Declaratory Act and Admission into Office in the Free Church

It has frequently been urged in recent controversy that the fact that the Declaratory Act was not put by the Free Church into the formula which candidates for office are required to sign, was a feature of the case that relieved the consciences of all who were opposed to the Act. On this account it was affirmed that the Act was not of binding obligation upon any, and therefore that such as did not accept it were free from all responsibility as to the doctrines it contained. In former articles we pointed out that this view of matters is a mistaken one, and that while individuals may not be personally asked to endorse the doctrines of the Act, the Church has already endorsed these doctrines in their name, and involved them in the guilt and consequences of this procedure. The Act itself has become a standing law and constitution in the church, and individuals and church courts are bound to recognise it as such. All protests against it are invalid and have proved ineffectual. The fact is also admitted on all hands, that by the direct authority of the church all are entitled to sign the formula "in view of the Declaratory Act". So that the church has proclaimed liberty to all within her borders to believe, maintain, and defend the doctrines of the Declaratory Act — a proclamation which proves that the body that has made it has surrendered her testimony for the truth of God and has become the propagandist of error. In view of these facts it is our present purpose to show, first, that the non-insertion of the Act into the formula makes matters worse instead of better, and secondly, that the liberty given to all candidates to sign the formula in view of the Declaratory Act involves a serious train of evils.

I. The non-insertion of the Act in the formula

(1) This non-insertion proves the church guilty of a lack of honesty and consistency. To be consistent she should have embodied this Act alongside the Confession of Faith in the formula. If the doctrines of the Act are sound truth, all are under a moral obligation to believe them, and therefore all ought to be asked to accept them. If they are not such as all are under moral obligation to accept, they should not have been adopted as part of the creed of the church.

(2) The non-insertion of the Act into the formula makes all candidates for office who believe in the Act guilty of dishonesty when they sign the formula. They sign the latter professing to accept the Confession of Faith and other standards without reservation, while at the same moment they do so only "in view of the Declaratory Act". With their hand they declare that they shall assert, maintain, and defend the whole doctrine of the Confession of Faith, while with their heart they declare they shall do no such thing.

(3) The non-insertion of the Act into the formula makes void the very end for which the formula was framed. If a formula serves any purpose, it is to express the candidate's adherence to the standards of the church. It is invariably understood that the formula gives a complete index as to the views of the candidate. In the present case, by the non-insertion of this Act the formula fails to embody the entire views of candidates, and so fails to answer the end for which it was framed. Church courts are therefore quite at sea in a great number of cases as to the actual views of those admitted to office. Can any honest mind view this with anything less than dismay? Is it not the duty of all who sit in church courts professing to administer the affairs of Christ's house, to see to it that they know who they are that they are admitting to the highest offices that responsible beings can occupy? If, therefore, they admit to these offices persons of whose views they are to a large extent ignorant, and who may, for all they know, hold very erroneous doctrines, these members of church courts are, to say the least of it, not acting in a faithful and scriptural manner, and by their conduct are laying themselves open to do incalculable injury to the cause of Christ and the souls of men.

II. The provision by which candidates are entitled to sign the Confession and other standards "in view of the Declaratory Act" involves a serious train of evils

(1) Men of erroneous views may now enter the ministry of the

church under a profession of soundness in the faith. This dishonesty no doubt was perpetrated before this Act was passed, and candidates themselves were solely responsible for their sin, but now the church has sanctioned the dishonesty and made it perfectly lawful.

(2) The above provision also makes it lawful for ministers and others who today adhere solely to the doctrines of the Word of God as contained in the Confession, tomorrow to change their mind and accept Declaratory Act doctrines. Thus the sound Calvinist can become at any moment an Arminian and deny the doctrines of election and man's total depravity. The man who at one time believed the Bible to be infallible from beginning to end is now entitled to cast doubts upon its inspiration and assert that it contains errors and mistakes.

(3) The keys of discipline are now lost. Church courts, if there are any such, who desire to adhere to the Confession have no power to brings to task men of Declaratory Act views, and can frame no libel against them. These courts are therefore disabled from obeying the command of Christ by His servant — "A man that is an heretic, after the first and second admonition, reject." They are incapable of performing a very important function of the Church of Christ, the neglect of which will result in evils of a far reaching character.

(4) The constitution of the Church now affords no security to congregations that they will have sound ministers placed over them. The constitution entitles probationers, while professing to adhere to the whole Confession of Faith, to believe in erroneous doctrines; and while it is possible some sound probationers may still be found, yet these rare cases do not affect the above facts. The Universal interests of the cause of truth are by no means conserved because it may happen that one or two individuals of sound views unfaithfully cling to a corrupt church.

(5) There is now no guarantee that those ministers who are themselves sound in their views will have successors who shall transmit the testimony faithfully to posterity. It is sometimes urged by "constitutional" ministers in the Free Church that if they left their churches, they would be opening a door for young men of unsound principles. But surely a day is coming when they shall have to leave their pulpits for ever, and what safeguard have they that the door will not then be opened for unfaithful men to occupy their places? A minister of Christ has no more responsible duty laid upon him than that he should commit the truth to faithful successors, as

the welfare of many succeeding generations in his congregation may depend upon how he acted in connection with such an important matter. It becomes him, therefore, to ask himself the question, is he using all scriptural means to secure this end? The constitution of the Free Church, he finds, entitles all its probationers to sign the Confession, "in view of the Declaratory Act", and so he cannot but conclude that there is no guarantee whatsoever there for a sound and faithful ministry. The minister therefore who, notwithstanding this, rests satisfied with the present constitution by abiding under its shadow, is content to lack the security which he is under the highest obligation to seek, that his successors shall be sound in the faith, and he therefore exposes to the utmost peril the future spiritual interests of his congregation. We would with all earnestness commend this aspect of their position to those ministers in the Free Church who have any true desire for the maintenance of sound doctrines, and for the transmission of pure gospel privileges to coming generations.

It is plainly proved by the foregoing facts that the only way in which a sound ministry and a pure gospel can be maintained and handed down to posterity, is by separation from a church that gives a free licence to erroneous and soul-destroying error, and by the maintenance of a separate testimony on behalf of the truth. Division is not desirable for its own sake and should in no wise be sought after. We can, however, honestly affirm that the body to which we belong separated from the Free Church not for division, but for union in the faith. It is no privilege to remain in a church, however large, that has cast overboard the truth of God. It is an unspeakable privilege to be a doorkeeper in a church, however small, that maintains a pure testimony for Christ.

(continued from front flap)

who has prospered it so much in its separate state. Until it may please the Lord to pour out his Spirit and turn this land and its churches from their apostasy back to Himself, the Free Presbyterian Church of Scotland sees it to be its duty to continue as it began. Not party spirit nor exclusiveness determine this attitude, but the conviction that the Word of God requires it and that Christ, the Church's glorious Head, will make it productive of blessing to many.

"God's glory and the good of souls far beyond the borders of our own small denomination are bound up with our faithful, self-denying continuance in the true line of succession from the Scottish Church of the Reformation. Let us each seek first the kingdom of God and his righteousness. Then with a heart appreciation of the grace of our Lord Jesus Christ, let us desire, and pray, and strive for the preservation of the pure Gospel among ourselves, and its effective proclamation to a world lying in darkness and in the shadow of death. Let this be humbly done in faith, and love, and hope . . . "

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